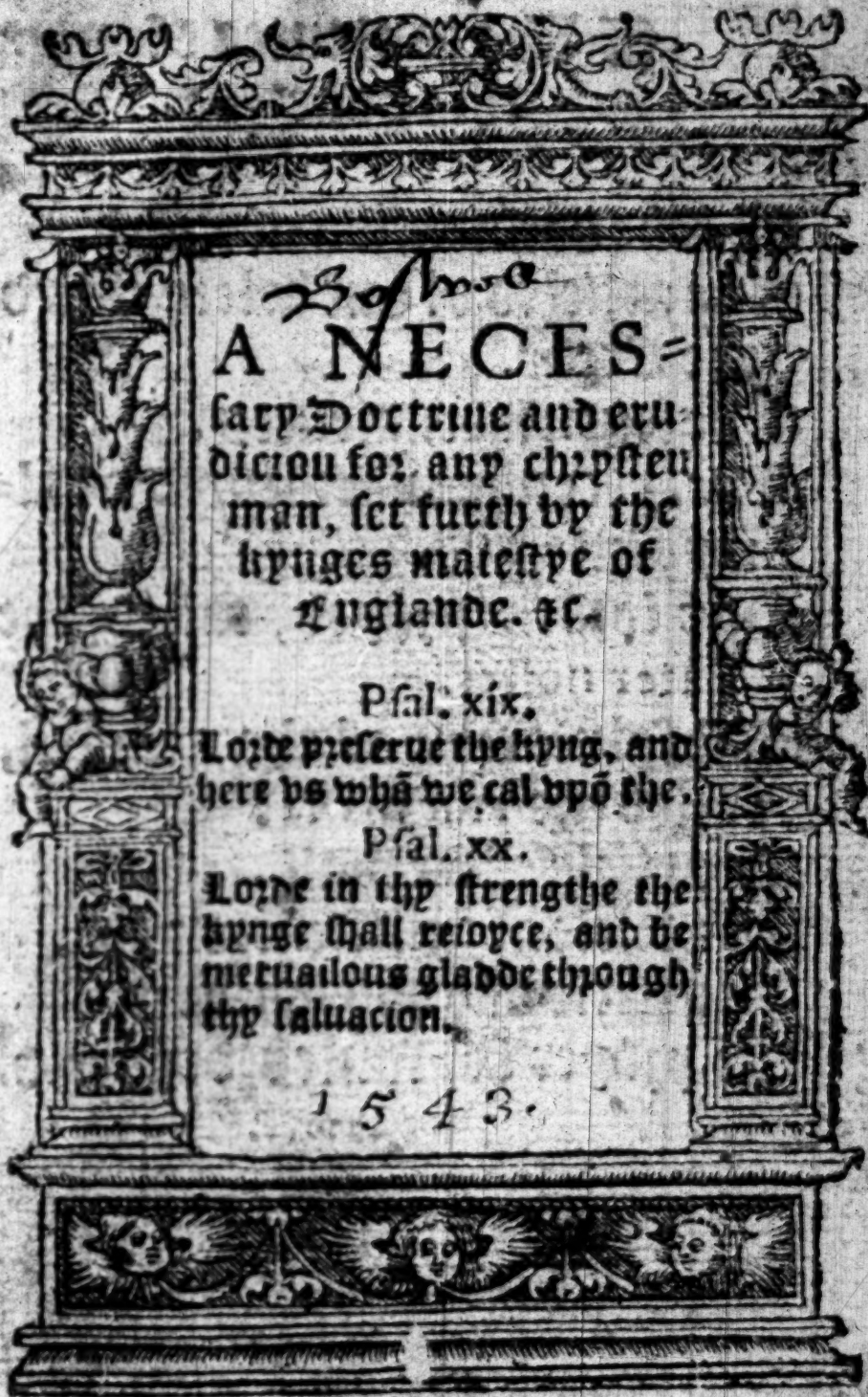


LIBRIS  
Mauritii Wheeler  
Fide Xti.



1543.

This book was first published 1537.  
under this Title, The Institutio of a Christian Man.



**The contentes of  
this booke.**

**The declaracion of Faith.**

**The articles of our belefe, called  
the Crede.**

**The seven sacramentes .**

**The .x. commandementes of al-  
myghtie god.**

**Our lordes prayer, called the  
Pater noster.**

**The salutacion of the aungell,  
called the Ave maria .**

**An article of freewill .**

**An article of iustificacion .**

**An article of good woꝝkes .**

**Of prayer foꝝ soules departed.**



48

8

704.1111

HENRY THE EYGHTE BY  
THE GRACE OF GOD KYNGE OF  
Englande, France, and Irelande, defend-  
dour of the saythe, and in earthe of the  
churche of Englande and also of Ireland  
supreme head, vnto all his faithfull and  
louyng subiectes sendeth gretynge.



**L**ike as in the time  
of darkenesse and igno-  
rance, fynding our peo-  
ple seduced and drawn  
from the truthe by hy-  
pocrisie and superstiti-  
on: we by the helpe of  
god and his worde, haue trauayled to  
purge and clense our realme from the ap-  
paraunt enormities of the same, wherin  
by openyng of goddes truthe, with set-  
tyng furthe and publyshinge of the scrip-  
tures, our labours (thankes be to god)  
haue not ben voide & frustrate: So nowe  
perceiuing that in the tyme of knowlage  
the deuill (who ceaseth not in all tymes  
to vex the worlde) hath attented to re-  
turne agayn (as the parable in the gospel  
sheweth) in to the house purged and clen-  
sed, accompanied with seuen worse spira-  
rites, and hipocrisie and supersticion bea-



## THE PREFACE.

inge excluded and putte awaye, we finde entred into some of our peoples herres, an inclination to sinister vnderstandyng of scripture, presumption, arrogancy, carnall libertie, and contencion: we be therefore constrained for the reformation of them in time, and for aduoyding of suche diuersitie in opinions, as by the said euill spirites might be ingendred, to set furth with thadvisse of our clergie, suche a doctrine and declaracion of the true knowlage of god and his worde, with the principall articles of our religion, as wherby all men may vniformely be led and taught the true vnderstanding of that whiche is necessary for euery christen man to know, for the ordryng of him selfe in this lyfe, as greably to the wil & pleasure of almighty god. which doctrine also the lordes both spirituall and temporall, with the nether house of our parliament, haue both sene, and lyke very well. And for knowlage of the order of the matter in this boke contained, for as moch as we knowe not perfectly god, but by Sayth, the declaracion of faith occupieth in this treatise the first place, whervnto is next adioyned the declaracion of the articles of our Creede, conteining what we shulde beleue. And  
incontis

Saythe.

The creede.

## THE PREFACE.

incontinently after them foloweth the explication of the seuen sacramentes, wherby **The sacramentes.**  
in god ordinarily worketh, and wherby he participateth vnto vs his speciall gyftes and graces in this lyfe. which matiers so digested and set furth with simplicitie and playnnesse, as the capacities and vnderstandings of the multitude of our people maie easely receiue and comprehend the same: There foloweth conueniently **The commandementis.**  
the declaracion of the .x. commandementis, beyng by god ordeined the high way, wherin eche man shulde walke in this life to finishe fruitfully his iourney here, and after to reste eternally in ioye with hym. whiche because we can not do of our self, but haue neede alwaies of the grace of god, as without whom we can neyther continue in this lyfe, ne withoute his speciall grace do any thyng to his pleasure, wherby to attaine the life to come: we haue after declaracion of the commandementes, expounded the .vii. petitions of our **The pater noster.**  
Pater noster, wherin be contained requestes and suites for all thinges necessarye to a christen man in this present lyfe, with declaracion of the Aue Maria, as a prayer conteinyng a ioyfull rehersall, and magnifying of god in the worke of the incarna-



## THE PREFACE.

Freewyll.  
Justifica-  
cion.  
Good wor-  
kes.  
Prater for  
soules.

cion of Chryste, whiche is the ground of our saluacion, wherein the blessed virgine our lady, for the abūdance of grace, wherewith god endued her, is also with this remembrance honoured and worshypped. And forasmoch as the heades and senses of our people haue ben imbusied, and in these dayes trauailed with the vnderstandynge of Freewyll, Justification, Good workes, ⁊ Praying for the soules departed: we haue by thadaye of our clergy, for the purgacion of erroneous doctrine, declared and set furth openly, plainly and without ambignitie of speche, the mere and certaine truth in them. So as we verily trust, that to know god, and howe to lyue after his pleasure, to the attēynge of euerlasting life in thend, this boke containeth a perfecte and sufficient doctrine, grouēd ⁊ established in holy scriptures. wherfore we hertely exhorte our people of al degrees, willingly ⁊ earnestly bothe to reade and print in their hertes the doctrine of this boke, consydering that god (who as saynt Paule saith, dystributeth ⁊ deuiderth to his church his graces distinctly) hath ordered some sorte of men to teache other, and some to be taught, that all thynges shoulde be dooen semely  
and

## THE PREFACE.

and in order, and hath beautified and set furthe by distincion of ministers and offices, the same church: And considering also, that for the one parte, which should teach other, is necessarie, not onely knowlage, but also lerning and cunnynge in the same knowlage, whereby they maie be habile conuenientely to dispense and dystribute to theyr audience the truethe of god, accordynge to theyr cunnynge, for the edificacion of other, and by true exposcion of the scriptures, accordynge to the apostolicall doctryne receyued and maynteyned from the begynnyng; and by conferryng and declaration of theym, to conuince, refell, and reproue all errors and vnruthes sette fourth to the contrarie, and fynally be also able to geue an accoumpte, as saynte Peter sayeth, of that they p[ro]fesse: It muste be agreed than, that for the instruction of this parte of the church, whose offyce is to teach other, the hauyng, readyng, and studyng of holie scripture, bothe of the olde and newe testament, is not onely conueniente, but also necessarie: But for the other parte of the church ordeyned to be taught, it oughte to be demed certaynely, that the



## THE PREFACE.

readyng of the olde and newe testamente  
 is not so necessary for all those folkes,  
 that of due tie they oughte and be bound  
 to reade it, but as the pryncce and the po-  
 lycie of the realme shall thynke conue-  
 nient, so to be tollerated or taken from  
 it. Consonant wherevnto the polityke  
 lawe of our realme hath nowe restray-  
 ned it from a greate meyn, estemyng it  
 sufficient for those so restrayned, to here  
 and truely beare awaie the doctrine of  
 scripture, taught by the preachers, and  
 so imprynt the lessons of the same, that  
 thei maie obserue and kepe them inward-  
 ly in theyr herte, and as occasion ser-  
 ueth, expresse theim in theyr dedes out-  
 wardely, whereby they maie be parta-  
 kers of that blysse, whiche the geuer of  
 blessednesse our sauour Christe spake of  
 Luc. xi. and promysed to suche, sayng, Beati qui  
 audiunt verbum dei, & custodiunt illud,  
 Blessed be they that heare the trewe  
 doctrine of god, and kepe it, whiche is  
 the true sense of that text. wherfore we  
 exhorte & desire all our louing subiectes,  
 that they praiyng to god for the spirite  
 of humilitie, do conforme them selues as  
 good scholers and lerners ought, to here  
 and beare awaie as afore, and wylling-  
 ly to

## THE PREFACE.

ly to obserue suche order, as is by vs  
and oure lawes prescribed, and to reade  
and beare well awaie the true doctrine,  
lately by vs and oure clergie sette furth  
for their erudicion, wherby presumpci-  
on and arrogancie, shalbe withstanded,  
malice and contencion expelled, and car-  
nall libertie refrayned and tempered,  
and dysdayne clerely remoued and ta-  
ken awaie. So as endeououring oure sel-  
ues to lyue quietly and charitably to-  
gither, eche one in his vocacion, we  
shal be so replenished with many-  
fold graces & giftes of god, that  
after this lyfe we shall reigne  
in ioye euerlastyng, with  
the onely heade of the  
vniuersall catholike  
churche our sauour  
and redemer Je-  
sus Chryste.

Amen.



Al v

Saith



## Faith.



O2 as muche as in this boke, whiche is set furthe for the institution and erudicion of the common people, the articles of our faith haue the fyrst place, it is very necessary, before we entre into the declaration of the said articles, some thyng to entreate of faith, to the intent that it maie be knowen, what is ment properly by the word Faith, as it is apperteinyng to a christen man, who by faythe is partaker of goddes benefites by Christ. And although Faith be diuersly taken in scripture, it shall be sufficient to entreate here, of two kindes or acceptions of the same.

Faythe in the first acception, is considered as it is a seuerall gifte of god by it selfe, distinct from hope and charitie, and so taken, it signifieth a perswasion and belefe, wrought by god in mannes hert, wherby he assenteth, graunteth, and taketh for true, not only that god is, which knowlage is taught and declared by the  
merueilous

## F A I T H E .

merueilous workes of the creaciō of the world, (as saith saint Paule in the epistle to the Romains) but also that al the wor Rom. i.  
des and saynges of god, whiche be reueled z opened in the scripture, be of most certayn trueth and infallible veritie. And further also, that all those thynges, whiche wer taught by the apostles, and haue ben by an hole vniuersall consent of the churche of Christ, euer sythe that tyme, taught continually and taken always for true, ought to be receyued accepted and kept, as a perfecte doctrine apostolyke. And this is the first accepcion of Faith, which man hath of god, wherin man lea-  
neth not to his owne naturall knowlage, whiche is by reason, but leaneth to the knowlage attained by faith, without the whiche Faith, we be ignorant and blind, and can not vnderstand, according, as the prophete Esaie sayeth, Nisi credideritis, non intelligitis, Onles ye beleue, ye shal not vnderstande. And this faith is the VII. iuxta  
sept.  
beginnyng, entrie, and introduction vnto all christen religion and godlynes. For as saynt Paule saieth: He that cometh to god, must beleue, that he is, and that he is a rewarder vnto thē which seke to please hym. And this faith, although  
it be



## F A I T H E .

it be the necessary begynnyng of all rightuousnes, yet if it procede not further, to hope and charitie, it is called in scripture a dead Faith, because it is void and destitute of the life & efficacy of charitie.

**Faythe** in the seconde accepcion is considered as it hath hope and charitie annexed and ioyned vnto it: And fayth so taken, signifyeth not onely the belefe and perswasion before mencioned in the fyrst accepcion, but also a sure confidence and hope, to attayne what soo euer god hath promysed for Christes sake, and an herty loue to god, and obedience to his commaundementes. And this faith is a lyuely faythe, and worketh in man a ready submyssion of his wyl to goddes wyl. And this is the effectual fayth that worketh by charitie, whiche saynt Paul vnto the Galathiās affirmeth to be of value & strength in Christ Jesu. By this Faith, Abraham, not knowyng whether he shuld go, went out of his countrey, and dwelt in the land of behest, as in a strange land, lokyng and trustyng for a citie founded and builded by almightie god. By this faythe also, he was redye to offer vp his onely begotten sonne Isaac whan he was tempted, in whome he looked for the promise

Gala. v.

Hebr. xi.

## FAITH E.

mise, nothing doubting, but that god was able to raise him vp agayne from death. And this wyse is sayth taken in the most part of the examples, which be recited of saynt Paule in the eleuenth chapiter of his epistle to the heebres. And this faith euery christen man professeth and couenanteth to kepe, whan he receyueth the sacrament of Baptisme.

If of declaracion wherof, it is to be noted, that all promises of god, made to man after the fall of Adam, for Christes sake, be made vnder this condicion, that man shoulde beleue in god, and with the grace of god, geuen for Christe, endeavour hym selfe to accomplishe goddes commandementes. The church (therefore intendyng that man shoulde alwayes haue in mynde, how the promises of god be made vpon condicion, and without keepyng of the condicion, no man is partaker of goddes promises) hath taught and ordeyned, that men befoze they receiue baptisme, shall promise and couenaunt to fulfill the saide condicion, and to forsake the deuill and the worlde, and to serue only god. And of this especiall couenant, wherby man bindeth him selfe to god, he is called in latine Fidelis, faithfull, and he  
that



## F A I T H E.

that neuer made the same couenaunt, or after he hath made it, renounceth and refuseth the same, is called amonges christen men Infidelis, vnfaithfull or heathen. And because god hath made promise and couenaunt with man (as is before declared) whiche, we must most assuredly beleue, that god will obserue and kepe, and is euer in his wordes and promises, most true, most iust, most constant: therfore god is called (as he is in dede) faithfull to man, and kepeth and obserueth his faith, that is to saie, his promise to man, requirng that man should likewise kepe his faith and promise towards him.

**N**owe of that whiche is beforesaid, it is manifest, that Faith (as it is taken in the seconde accepcion) is the perfecte faith of a true christen man, and conteineth the obedience to the hole doctrine and religion of Christ. And thus is faith taken of saint Paule, in the other places of scripture, where it is saide, that we be iustified by faith. In whiche places men maie not thynke, that we be iustified by faith, as it is a seuerall vertue separated from hope and charitie, feare of god and repentance: but by it is ment Faith, neither onely ne alone, but with the foresaid vertues

## F A I T H E.

vertues coupled together, conteinyng as it is aforesayd, the obedience to the hole doctrine and religion of Christ.

**AND** here is to be noted, that every man, that dothe offende god, dothe not lose his faith therby. For they that sinne by frailtie and sodeyne mocions (whiche iuste men do not auoide) and be taught therfore of Christe to saie in their Pater noster, Forgeue vs our trespases as we forgeue them that trespas against vs: yet those men so breakyng their promise with god, and slackyng in suche care and desire, as they shuld haue to please god, neuerthelesse be not accompted to haue lost their faith therby, yea they also, who after the knowlage of god, fall into deadly sinne aduisedly, as they that committe murther, adulterie, and other abhominacions, and so fall from faith, as it is taken in the seconde accepcion, and be therfore out of the state of grace and fauoure of god for the time, yet do not those men fal from faith, as it is taken in the first accepcion, that is to saie, from certaine and assured knowlage of god and his doctrine. And therfore the gospell speaketh of a seruant, that knoweth the will of his lorde, and doth it not. And saint James in his



## F A I T H E.

Jacob. ii.

in his epistle saith, that Faith maie remaine without charitie, wherfore a transgressor of the lawe of almightie god, after baptism, kepeth still a remorse of conscience, and the light of knowlage by faith, wherby he seeth the remedies, howe to attaine remission of synne, and by a speciall gifte of further grace is moued to vse the same remedies, and so by faith walketh the wayes ordeined to attaine remission of sinnes, as in the sacrament of penance shalbe declared.

**T**HUS we haue shewed two accepti-  
ons of faith, and declared, that the faith  
of knowlage maie remaine in hym that  
hath fallen from faith, after the second ac-  
ception. But whether ther be any special  
particuler knowlage, whiche man by faith  
hath certainly of hym selfe, wherby he  
maie testifie to hym self, that he is of the  
predestinates, whiche shall to the ende  
perseuere in their calling, we haue not  
spoken, ne can not in scripture ne do-  
ctours finde, that any suche faith can be  
taught or preached. Trueth it is, that in  
the sacramentes instituted by Christ, we  
may constantly beleue the workes of god  
in them, to our present comforte, and ap-  
plication of his grace and fauour, with  
assurance

James. ii.

## F A I T H E.

assurance also, that he will not faile vs, if we fall not from hym. Wherfore so continuing in the state of grace with him, we may beleue vndoubtedly to be saued. But forasmuche as our owne frailtie & noughtinesse, ought euer to be feared in vs, it is therfore expedient for vs to liue in continuall watche, and continuall fight with our enemies, the deuill, the flesh, and the worlde, and not to presume to muche of our perseueraunce and continuance in the state of grace, whiche on our behalfe is vncertaine and vnstable. For although goddes promises made in Christe be immutable, yet he maketh them not to vs, but with condicion, so that his promise, standing, we maie yet faile of the promise because we kepe not our promise. And therfore if we assuredly reckon vpon the state of our felicitie, as grounded vpon goddes promise, and do not therewith remembre, that no man shall be crowned, onlesse he lawfully fight, we shall triumph before the victorie, and so loke in vaine for that, whiche is not otherwise promised, but vnder a condiciō. And this euery Christen man must assuredly beleue.

B

The



**T**he Crede of the .xii. articles  
of the chriſten faythe.

- i **B**eleue in god the fa  
ther almighty, maker  
of heauen and earth.  
ii And in Jeſu Chriſte  
his onely ſonne our lord,  
iii which was cōceiued by the holy  
goſt, boꝝn of the virgin Mary.  
iiii Suffred vnder Ponce Pilate,  
was crucified, dead, buried, and  
deſcended into hell.  
v And the thirde day he roſe agein  
from deth.  
vi He aſcended into heauen, and ſit  
teth on the righte hande of god  
the father almighty.  
vii Frō thenſ he ſhall come to iuge  
the quykke and the deade.  
viii I beleue in the holy goſte.

The

FAITH.

The holy catholike churche.

ix

The cōmunion of saintes: The  
forgeuenesse of synnes.

x

The resurreccion of the bodie.

xi

And the life euerlastyng. Amen.

xii

Here folowe certaine notes  
for the better vnderstandyng  
of this Crede.



First it is to be noted  
that all and singular the  
xii. articles, contained in  
this Crede, be so necessa-  
rie to be beleued for mans  
saluacion, that who so e-  
uer will not constantly beleue them, or  
will obstinately affirme the contrarie of  
them, can not be the verie membes of  
Christe, and his espouse the churche, but  
are verie infidels or heretikes, and mem-  
bres of the deuill, with whom they shal  
be perpetually damned.

Secondely it is to be noted, that all  
true christen men ought and muste moſte  
constantly beleue, mainteine, and defende  
all those thynges to be true, whiche be

B.ii.

com.



## THE NOTES.

comprehended in this Crede, and in the other. ii. credes, wherof the one is vsed to be saied at masse, and is approued by the auncient generall councelles, and the other was made by the holy man Athanasius: And also all other thinges, whiche be comprehended in the whole body and canon of the Bible.

**Thirdly** that all true christen menne ought and muste not onely repute take and holde all the saied thynges for the moste holy, most sure, and moste certaine and infallible truthes of goddis worde, and suche as neither ought ne can be altered or conuelled by any contrarie opinion or authoritie: but also must take and interpretate all the same thynges according to the selfe same sentence and interpretation, whiche the woordes of scripture do signifie, and the holy approued doctours of the church do agreably intreate and defende.

**Fourthly** that all true christen men ought and muste vtterly refuse and condemne all those opinions, contrary to the sayde. xii. articles of our crede, whiche were of longe tyme paste condemned in the. iiii. holy councelles, that is to saie,  
in

FIRSTE ARTICLE.

in the councell of Nice, Constantinople,  
Ephese, and Calcidonense.

**C**The first article.

**I** beleue in god the father al-  
mighty, maker of heuen, and earth.

**F**OR the plaine vnderstandyng here  
of, every materiall wooorde of this  
article shall be declared hereafter.

And fyrst we must knowe, that God is a God.  
spirituall and an inuisible substance or na-  
ture, of infinite power and eternall, with-  
out begynnyng or endyng, and of incom-  
prehensible knowlage, wysedome, good-  
nesse, iustice, and mercy, and that there  
is but one very god, thre persones, the  
father, the sonne, and the holy goste, and  
that these thre persones be not thre god-  
dis, but all one god, one nature, one sub-  
stance, al one euerlasting essence or being,  
and ali lyke and equall in myght, power,  
wysedome, knowlage, ryghtwiseness, and  
all other thynges belongyng vnto the  
deitie. And that besyde or without this  
god, there is none other god.

**M**oreouer we muste knowe, that  
god the father is the fyrst persone in tri- Father.  
nitie, and Father of his onely-begotten  
B.iii. sonne



## ARTICLE.

sonne, the seconde persone in Trinitie, and that he did begette him of his owne substance, by eternall generacion, that is to saie, by generacion, that neuer had beginnyng.

**AND** where this article conteineth, that god the father is Almighty, it is as muche to saie, as that he maie do all thinges that he will, in heauen and in earth, and nothyng is to hym impossible, and that his godly power and might excelleth infinitely, and incomparably all other powers, in heauen, earth, and hell: so that all other powers, whiche be in heauen, earth, or hell, be nothyng as of them selues, but haue all their might force and strengthe of hym, and be all subiecte vnto his power, & can not resist or let the same. And although god be omnipotent, and of infinite power, yet he is not authour or worker of any synne. for whan soeuer any synne is doen by any creature, the same is wrought by the malice of the deuill, or free will of man, onely by the suffrance and permission of god, and not by the workyng and power of god, in stirryng vp, furtheryng, or assystyng the malice of the euill thought or deede.

**Thys** article conteigneth further,  
that

## FIRSTE ARTICLE.

that god the father almightie, didde at the beginnyng create, forme, and make of nought, heauen, and earthe, and all thynges visible, and inuisible, and that he did geue vnto them, all their power and might, and so he doeth from tyme to tyme continually preserue, gouerne, susteine, and mainteine the hole worlde, and all creatures therin, by his onely goodnesse and highe prouidence, in so muche that without his continuall working, nothyng shulde be able, any while to continue.

And for the more euident and playne vnderstandyng of the first parte of this article, which is, I beleue in god, it is to be noted, that we muste not onely beleue stedfastly, that god is, and that he is true in all his woordes and promises, and that he is omnipotent, and creatour of heauen and earthe, and so forth: but we muste also with this oure belefe, loue god, and cleaue onely vnto hym, and that with all oure herte and power, and so continue and dwell still in hym, by loue. It signifieth also, that we muste obeie vnto his will, as well in all our inwarde thoughtes and affections, as also in all our outwarde actes and dedes, and that



## ARTICLE.

we muste abhorre all vice, and not wishe  
or desire of god, any euill or vngodly  
thyng. It signifieth also, that we muste  
constantly betake and committe our sel-  
ues, and all ours holely vnto god, and fixe  
all our hole hope, trust, and confidence  
in hym, and quiet our selues in hym, be-  
leuyng perfectly and assuredly, that he  
wil in dede shew no lesse goodnesse, loue,  
mercie, grace, and fauour vnto vs, than  
he promiset by his word to do with vs,  
vsyng our selues as afore is saide.

**T**his maner of belese we ought to  
haue in no creature of god, be it neuer so  
excellent, but in god onely: and therfore  
in this Crede, the said maner of speaking  
I beleue in, is vsed onely in the thre arti-  
cles, whiche concerne the thre persons in  
trinitie, that is the Father, the Sonne,  
and the holy Goste.

The seconde article.

**A**nd in Iesu Christe his  
onely sonne our lorde.

**F**OR the vnderstandyng of this se-  
conde article, it is to be knowen, that  
Iesus Christe is the onely begotten  
sonne

## THE FIRST

sonne of almightie god the father, and that he was begotten of his godly nature and substaunce eternally, and that he is verie god, the same substance with god the father, and the holy goste, vnto whome he is equall in all thynges of the godhead. And although we christen men, maie be called the children of god, by adopcion and grace, yet onely our sauour Iesus Christe is god the fathers sonne by nature.

We must knowe also and beleue, that Iesus Christ, was eternally preordeined and appointed, by the decree of the hole Trinitie, to be our lorde, and to redeme and bryng vs from vnder the dominion of the deuill and sin, vnto his kyngdome, lordship, and gouernaunce, and therfore is worthily called, Iesus, that is to saie, sauour: and Christe, that is to saie, anoynted kyng and priest, and Lorde, that is to saie, redemer and gouernour, for he hath doen and fulfilled for all mankynde the very office both of a priest, and of a kyng, and lord. Of a priest, for as muche as he hath made sacrifice and oblacion on the crosse, in that he there willyngly suffered his naturall bodie to be slaine, and his bloud to be shed for remission of syn,



### THE THIRDE

and so was bothe the priest and the sacrifice it selfe. And of a kynge and lorde, in that he hath lyke a most myghty conquerour, ouercom and vtterly oppressed his enemies, and hath spoyled them of the possession of mankynd, whiche they wan before by fraude and deceit, by lying and blasphemynge, and hath brought vs nowe into his possession and dominion, to reign ouer vs in mercy, lyke a moste louynge lorde and gouernour. And therefore in this article we call hym Our lorde.

And although this woord Dominus, dyuers tymes is translated into our englishe tongue, The lorde, and the place and circumstance of scripture, oftentymes requyret the same, yet amonge vs, christen men, in our common speche, whā we speake of Christ, and call hym Lord, it is moste mete and conuenient, that we call hym Our lorde, to signifie and admonyshe vs, that we be his peculiar people, redemed by him, and delyuered from the dominion and the captiuitie of the deuill, and be made his owne propre and obedient seruantes, after whiche sorte, the heathen people (bycause of their infidelitie) be neither his seruantes, ne partakers of his benefites, and therfore can  
not

## THE FIRST

not saie, and calle hym (as christen men do) Our lord.

## The thirde article.

**W**hich was conceiued by the holy gost, borne of the virgin Mary.

**F**or declaraciō of this article, ye shal vnderstande, that whan the tyme was come, in the whiche it was before ordeined and apointed by the decree of the hole Trinitie, that mankynd shuld be saued and redemed, than the sonne of god, the seconde persone in trinitie, and very god, descended frome heauen into the worlde, to take vpon hym the very habite fourme and nature of man, and in the same nature to suffre his gloriouse passion for the redempcion and saluacion of all mankynde.

**A**ND for further declaration hereof, it is to be considered, that before the comyng of Christe, mankynde was so blinded and drowned in synne, that the true knowlage of god was euery where in the worlde forgotten, and his lawes broken, not onely by the gentiles in al other nations, but also by the Jewes, the chesen people of god, to whom god had by his  
ser



### THE THIRDE

uaunt Moyses geuen his lawes, wherby they might knowe howe to auoide sinne and please hym : and where those lawes gruen by god, were often by them transgressed, yet almyghty god did from time to tyme, send to them his prophetes, inspired with his holy spirite, bothe to admonyshe them of their synnes, and to teache them howe they shuld truely vnderstande and obserue the said lawes, giuen by his seruauant Moyses. After the whiche admonicions many tymes so giuen by the prophetes, and nothyng regarded, almyghty god of his infynite goodnes, and inestimable mercy, for the loue that he bare to mankynde, dyd sende at the last into the worlde his onely begotten sonne, being his eternal wisdom, by whom in the begynnyng he did create heauen and earthe, and all creatures in them, to take vpon hym mans nature, for to redeme mankynde, and to teache the worlde, the truthe of his lawes, and by what meanes the worlde might, by faith to be gruen to his wordes and doctrine, amende their lyues, and atteine to come to the life in heauen folowyng hym in his doctrine, who was the Mate, to come to the father, the Truth, to attain the knowlage

## ARTICLE.

lage of the father, and the Lyfe it selfe wherein he shoulde finally leade them, to come vnto the father, vnto whome god the father, commaundyng the worlde to gyue full credence, saied to all men, Ipsum audite, Heare hym.

Mat. xvii.

Wherefore the saide sonne of god, in the wombe of the blessed virgine called Mary, dydde take vpon him of hir very fleshe, nature, and substance, mans nature, and being cōceiued by the holy gost, was borne of hir body, and dyd vnite and conioyne together the same nature of man, taken of the substaunce of the said moste blessed virgin, with his godhead in one person, with suche an indissoluble and inseparable knotte and bonde, that he being one persone Iesus Christ, was, is, and euer shalbe in the same persō, very perfect god and very perfect man, whiche holy woorke of the Incarnation was not wrought by the seede of man, but by the holy goste in the saide moste blessed virgin, without any mocion of concupiscēce, or spotte of synne, and was accomplished without any violacion or detriment vnto the virginitee of that blessed virgine saynct Mary, who bothe in the conception, and also in the byrthe and natiuitie of our



## THE FOUETH.

of our sauour Iesu Chrifte, hir childe,  
and euer after reteined still hir virginitie  
pure and immaculate, and as clere with-  
out blotte as she was at the time that she  
was first borne.

¶ The fourthe article.

**S**uffred vnder Ponce Pilate,  
was crucified, dead, buried, and  
descended in to hell.

**F**or declaracion of this article, it shal  
be expedient, briefly to repete the  
processe of a great parte of our sa-  
uour Chrestes life, from the beginnyng  
vnto the time of his most glorious passi-  
on, with the same passion also, and the des-  
cense of his soule into hell. Wherefore we  
muste vnderstand, that Chreste very god  
and man, after he was conceived and  
borne of his blessed mother, waxed and  
liued furth here in the worlde, vntill he  
came vnto the. xxxiii. yere of his age, and  
that in all this tyme of his life, he suffred  
and endured for our sakes and our welth,  
and also for our exsample, muche bodily  
affliccion, muche labour, muche trauaile,  
muche hunger, thirst, and pouertie, much  
iniurie

## A R T I C L E.

iniurie and ignominy, and manie other suche miseries and infirmities, as al mortall men be subiecte vnto (syn and ignoraunce onely excepte) and so passed ouer all the hole course of his life, euen from his natiuitie vntill his death, in suche perfect obedience vnto the lawes of god and manne, accordyng to the will of his father, and in suche perfect innocency of liuyng, that no faute or blame of liuing, ne any offence or transgression coulde iustely and truely be laid against him: and yet the blind, ignorant, and obstinate Jewes, replete with enuy and malice, as the verie membres of the deuill, by whom they were prouoked and enduced therunto, laboured continually by al crafte and meanes they coulde, to destroye hym, and at lengthe conspyryng together, they toke hym, searchyng, and procuryng false witnesse to accuse hym, and after they had bette hym, and spette in his face, and vsed all the villanie they coulde vnto hym, they bounde hym and brought hym before Poncius Pilatus, being than the chiefe iudge in Ierusalem, vnder the emperour of Rome, and there they mooste falsely accused hym, as a subuerter of the lawes of god, and as a person that seduced the people, and  
moued



#### THE FORTH.

moued sedition amonge them, and as a traitour against the emperour of Rome, after whiche accusacions our saide sauyour and redemer Iesus Christ, was greuously scourged, by the commaundment of Pylate, and hadde a crowne of thorne put vpon his heade by the souldiours of the garrison, and was by them not onely moste spitefully mocked and scorned, but also most cruelly tormented and afflicted, and after this he was at the last in publik and open iugement, condemned by the sentence of the saide iudge, to be crucified, to the intent he shoulde suffre that kynde of death, whiche amonge the Jewes was euer moste abhorred and detested, and accompted to be the most shamefull and cursed of all other: and so according to the sayd sentence, the souldiours of the garrison crucified hym, that is to saie, they nailed him through handes and feete to a crosse, and hanged hym vpon the same betwene two theues, vpon a certayne hyll called Caluary, vntyll he was deade: and after he was thus deade, one Ioseph of Aramathia, being one of Christs disciples, obtained licence of the said Iudge, to take downe the blessed bodye of our sauiour IESV CHRISTE frome  
the

## FAITH.

**W**hen the saied crosse, and that doen, he and an other of Christes disciples, called Nicodemus, wrapped and folded the same bodie in a cleane sindon, and so laide it and buried it in a newe graue or sepulchre, whiche the saied Joseph had made of stone, wherein there was neuer manne buried before. And after he was thus crucified, and deade vpon the crosse, he descended in soule into hell, and losed the peines or sorowes therof, wherwith it was not possible that he shoulde be holden, and conquered and oppressed both the deuill and hell, and also deathe it self, whervnto all mankynde was condemned by the fall of our forefather Adam into synne.

**T**he processe of oure sauour Iesu Christes life, death, buriall, and descense to hell, thus declared, it is specially to be noted, and to be beleued for a certaine trueth, that our saied sauour, in all the tyme of his mooste bitter and greuous passion, and in suffereng his most painfull and cruell death, not onely indured and sustained for our redemption all the peines and iniuries, and all the opprobries and ignominies, whiche were doen to him, most paciētly without resistence, and like

L an



## THE FOURTH

an innocent lambe : but also that he dyd  
wyllyngly and gladly suffre this crosse, &  
this kynde of deth for our example, that  
we shulde folowe the steppes of hym, in  
paciencie and humilitie, and that we shuld  
beare our owne crosse, as he dyd beare  
his, and that we should also hate and ab-  
horre all synne, knowyng for suretie, that  
who so euer doeth not in his herte, hate  
and abhorre sinne, but rather accompteth  
the breache and violacion of goddis cō-  
maundement, but as a lyght matier, and  
of smalle weight and importance, he este-  
meth not the price and value of the passi-  
on and deathe of Christe, accordyng to  
the dignitie and worthynesse therof.

### ¶ The fyfte Article.

**A**nd the thirde daie he rose  
agayn from deathe.

**B**y this article it appereth, how our  
saviour Iesus Christe after he had  
conquered and spoyled the deuyl  
and hell, he returned agayne from thens,  
lyke a moste myghty kyng and conquere-  
rour, in triumphe and glorie, and so re-  
sumed and toke agayne his blessed nature  
rall

## ARTICLE.

all body the thyrde daie after his sayed  
 deathe. And so doing rose out of that se=  
 pulchre, in his naturall and perfect man=  
 hode, that is to saie, in his soule, and in  
 the selfe same bodye, whiche was borne  
 of the virgin Mary, and dyd hang vpon  
 the crosse. After whiche resurreccion,  
 he was conuersant in the worlde, by the  
 space of forty daies, and dyde eate and  
 drynke with his apostles & his disciples,  
 and preached vnto them, and authorized  
 them to go forth into the worlde, to  
 manifeste and declare, that he was the  
 very Christe, the very Messias, and the  
 very god and man, whiche was promised  
 in scripture, to come to saue and to re=  
 deme all those, that beleuyng in hym, or=  
 dered them selues, in obeying and folo=  
 wyng his preceptes and commandemen=  
 tes accordyngly.

**I**n this article of resurreccion, it  
 is to be noted, that there is nothyng,  
 that can in all aduersitie and trouble  
 be more ioyfull and comfortable vnto  
 vs, than the beleefe of this article, that  
 Christ rose again from corporal death to  
 lyfe, and that we shall also do the same.  
 The faith and beleefe of this (yf we do  
 continue in lyuyng well) is our victorie



## THE F O U R T H

and triumph ouer the deuill, hel, and death,  
and a speciall remedie, to put awaye the  
horror and feare of them, for as muche  
as hereby we be assured, that as death  
coule not holde Christe: euen so it can  
not holde vs, whiche are by a christen  
faith, the very membres and bodie of  
Christe, but that we shall rise from death,  
and liue againe in glorie, with hym euer=  
lastyngly, if we order and conformance our  
will in this worlde to his preceptes. And  
the onely hope hereof, shoulde make vs  
not to feare the aduersities in this world,  
because we liuyng as afore, be assured to  
haue a better and more glorious life after  
this, as saint Paule writeth to the Corin:  
i. Cor. xv. thians, sayng: If we christen men had  
no hope of other life than this that is  
present, than were we the most misera=  
ble of all men. But now Christ is risen  
again from death, and hath declared  
therby, that there is a life after this life,  
whiche all christen men hope to come to.  
Accordyng herevnto saith sainte Au=  
gustine, All the hope of our faithe stan=  
deth in this pointe, that we shall rise a=  
gaine. This made the faithfull and good  
men (of whome saint Paule speaketh to  
the Hebrewes) to refuse to be preserved  
from

i. Cor. xv.

Hebr. xi.

## ARTICLE.

from bodily death, because they looked assuredly for a better resurrection.

Of this article the epistles of sainte Paule, and the newe testament be full, to the Romaines he writeth, Christ rose again for our iustificacion: to Timothe he saith: Remembre that Iesus Christ is risen againe from death. The apostles besides other names pertainyng to their office, be specially called the witnesses of Christes resurrection, the which resurrection, as it was by manie and sundry apparicions, and other infallible argumentes, declared and proued vnto them, so they did in all places, and at all tymes open and inculcate the same, as a speciall and a chiefe article of Christes doctrine. wherein shuld depende and rest, the great comforte and solace of all true and faithfull beleuers in Christ.

Rom. iiii.  
ii. Tim. ii.  
Act. i.  
& ii.

Moreouer by this article it is not onely confirmed vnto vs, howe the naturall body of man, shall after the corporall death and departyng out of this present life arise againe, as is before expressed, but also by this resurrection of our saviour Christe, we be admonished, that as Christe after his death, rose againe,



THE SIXTE

so we dyng from synne, shulde arise againe, and walke in a newe life of spirite & grace.

¶ The sixte article.

**H**e ascended into heauen, and sitteth on the right hand of god the father almightie.

**T**his article conteineth, howe our sautour Iesus Christe, after that he had perfectly accomplished and perfourmed the hole misterie of the redemption of mankinde, by his incarnacion, his birth, his passion, his death, his buriall, his descendyng into hell, and risyng againe from death to life, and after he had ben here in earth, conuersant with his apostles and disciples, by the space of fortie dayes, after his resurreccion, whan he was amonge the apostles, he in their sight ascended vp in to heauen, in the very same his naturall bodie, whiche was borne of the blessed virgin his mother, and was crucified vpon the crosse, and so did withdrawe his accustomed visible conuersacion, from the presence of his apostles, and from the bodily sight of all other creatures. By remembrance wherof

## ARTICLE.

wherof, bothe they and we shoulde here in earthe eleuate and lifte vp our hertes, mindes, desires, and al affections, from earthly thynges, and from all carnall and worldly cares, towards heauen and heavenly thynges, and so shulde by his grace prepare our hertes, and make our selues mete and apte to receiue his spirituall gistes, whiche he sendeth into the worlde.

**I**n this article also is expressed, how our sauour Christe, beyng ascended into heauen, sitteth on the right hande of god the father, that is to saie, hath and shall euer haue communicate vnto hym of god the father, glorie, honour, felicitie, power, and euerlastyng monarchie, gouernance, rule, and dominion ouer all the principates, potestates, powers, dominions, and ouer all creatures, that can be named either in this worlde, or in the worlde to come, to be ordeined kyng of all kynges, and lorde of all lordes, and all thynges in heauen and earth, to be cast vnder his feete and made subiecte vnto him, and he is appointed the onely head of the vniuersall catholike church, whiche is his mysticall bodie. And likewise as the head alwayes excelleth all the o

L.iiii. the



## THE SIXTE

other membres: so Christ dothe excellen-  
incomparably in honour and dignitie, all  
the membres of his said body the church,  
wherof he is the onely perfection &  
consummation, and is also the onely eter-  
nall priest and byshoppe of his said church,  
that is to saye, the onely mediator  
betweene god and mankynde, the rede-  
mer, intercessour, and aduocate, for the  
remission of synnes, as hereafter in this  
booke it shall more at large appere.

And it is to be noted, that althoughe  
the intercession and mediation by prayer  
of sayntes departed, and of suche the  
membres of the catholyke church, as  
be yet lyuyng on earthe, be good, accep-  
table and profitable vnto vs, yet that is  
onely by the mediacion and intercession  
of Christe our heade, in whome god the  
father is plesed and contentid, & through  
whom sayntes departed this life, and rais-  
gnyng in heauen with Christ, and such as  
truely confesse Christe in the church  
catholyke, yet lyuyng, maie and do effe-  
ctually praiue for vs, and therefore be of  
vs also auaylably praiued vnto, that is to  
saie, desyred to praiue for vs: accordyng  
whervnto all comon praiers of the church,  
ought to be alwaies finyshed and ended

## ARTICLE.

ded, with a remembrance of our sauiour  
Jesu Christe, in whome, by whome, and  
for whom, all is accepted of god, & with-  
out whome, nothyng can be effectually  
done or graunted,

And therfore it is muche to our com-  
fort, to remembre the exaltation of mans  
nature in our head, our sauiour and redee-  
mer Jesu Christ, which inseparably and  
indissolubly conioyned and vnited to the  
deitie, in the persone of hym, sitteth on  
the right hand of god the father almighty,  
by cōmunion of preeminence and po-  
wer, as before is expressed, whereby we  
be certified, how our sauiour Jesus Christ  
is god, equall to god the father in gods  
head, and therin not inferiour vnto hym,  
and therfore to be honoured, worship-  
ped, loued, and dread, feared, and trusted  
on, beleued and hoped on, as on very god  
almighty, to whom nothyng is imposs-  
ible, and yet he is man also, whiche hath  
experience of our infirmities, and can &  
will mercifully haue compassion on the  
same, who ascended vnto heauen, to send  
gyftes vnto men, wherby we myght bee  
able and stronge to passe ouer this transi-  
tory lyfe to the pleasure of god, and the  
steynyng of everlastyng lyfe.

Ephe. iii.

L. v.

The



# ARTICLE.

without authoritie and grounde of scrip-  
ture, but accordyng to the commaundes  
ment of god, and the teachyng of Christ,  
and his apostles, for at that tyme of iudge-  
ment, all the people of the world, quicke  
and deade, that is to saie, as well all those  
whiche shall bee founde on lyue in the  
worlde at that tyme, as alsoo all those,  
whiche euer sith the creation of Adam,  
lyued here in this worlde, and dyed be-  
fore that tyme, shall come and appeere as  
fore the pience of Christ in the very  
bodies and soules.

**And** whan they shall be so gathered  
and assembled together, our sauour Je-  
sus Christe shall pronounce the final sen-  
tence and iudgement of euery synners  
nacion vpon all those persones, whyche  
in the very tyme obeyed and conformed  
theim selues vnto the wyll of god, and  
exercysed the woorkes of right beleefe  
and charitie, and so perseuered in well  
doyns, fought in the very heres and dedes  
honour, glory, and lyfe immortall: And  
contrarye, vpon all those, whyche in  
the very tyme, were contentious, and  
dyde repugne agaynst the wyll of god:  
and folowed iniustice and iniquitee, as  
ther than true and vertue, our sauour  
Christe

# THE SEVENTH

The seventh article.

**F**rom thence he shall come to  
judge the quicke and the dead.

**I**n this article it is declared how  
our saviour and redeemer Jesu  
Christe shall come frome thence,

that is to saie from heuen, to the which he  
ascended, and comynge in his maiestie  
and glorie, shall than in the very visible  
forme of his natural body, appere vnto  
the bodily eyes of all the people of the  
world in his perfect manhode, and in the  
selfe same body, wherein he ascended, to  
the inestimable comfort & reioyce of the  
good, and to the extreme terror and con-  
fusion of the wicked. Where beynge ac-  
compained with his holy angels his mi-  
nisters, waitynge vpon hym, he shall sitte  
openly in the cloudes of the aier, and shall  
iudge all, quicke and dead, accordynge to  
truth and iustice: and accordynge to his  
holly word expessed in scripture, that is  
to saie, accordynge to euery mans owne  
workes and dedes, done by hym in his  
lyfetyme, which workes and dedes shall  
be than examined, discussed, and tried, not  
after mens owne fantasye and inuencion,



## THE SEVENTH

**Mat. xxv.** Christe shall than and there pronounce the sentence of everlastyng punysshement and dampnacion. In whyche sentence there shall be made a perfect separation or diuysion betwene these two sortes of people, that is to saie, betwene the shepe and the goates, the corne and the chaffe, the good and the badde, the blessed and the cursed, the membres of his bodye, and the membres of the deuyll, and soo the good and the blessed, being vpon his right hande, he shall clerely and perfectly delyuer them for euer, frome the power and malice of the wycked, and from all the paynes and euill, and so take them all vp with hym into heauen, there to be crownded and rewarded in body and soule, with honour and glozy, and everlastyng ioye and peace, which was prepared for them from the begynnyng of the world. And all the other, whyche shall be iudged to everlastyng payne and deathe, beyng vppon his lefte hande, he shall sende them downe into hell, there to be punysshed in bodye and soule eternally with fyre, that neuer shall haue ende, which was prepared frome the begynnyng of the worlde, vnto the deuyll and his aungelles.

And

## ARTICLE.

**And** here it is especially to be remembered, howe this article was for greate considerations added immediately, and conioyned vnto the former articles, and chiefly to the intent that no manne shuld in his lyfe tyme, presume vpon the saied benefites of Christe, or take occasion of carnall libertie or securitie, and so lyue without feare to transgresse, or without regarde to obserue the commaundementes of god: but rather that euery good christen man, shulde in euery parte of his lyfe, haue a continuall remembrance and respect, vnto the laste daie of iudgement, and so be in continuall feare, to committe any thyng contrary to the wylle of god, for the whyche he myghte deserue, to haue the sentence of euerlastyng damnation pronounced vpon hym. For this is certaynely trewe, that at that daye euery man shall be called to an accoumpte of his lyfe, and shall bee thanne synally iudged, accordyng to his woorkes, good or badde, doone in his lyfe tyme, that is as saynt Paule saith: to them that perseuere in well doing, and labour to atteigne glory, honour, and immortalitie, shall be gyuen lyfe euerlastyng: and to them that be contencious, and obeie not the

Rom. ii.



## THE SEVENTH

the truthe, but folowe and do iniustice, shall come indignacion, yre, affliction, trouble, and peynes everlastynge.

**I**n this article it is further to be noted, that lyke as there is nothyng more certayne vnto vs, than that we be all mortall, and shall ones dye, and yet no man liuyng knoweth the tyme whan he shall dye: euen so there is nothyng more certayne, than that this daye of iudgement, shall ones come, and yet the houre and tyme whan it shall be, is hydden and kept secrete from the knowlage of all men and aungelles, and is reserued to the onely knowlage of god. Whiche thyng procedeth of his onely goodnes towards vs, and is done, to the intent we shuld alwaies here in our lyfetye, flee from sinne, and imploy all our hole study and endeouour to walke in the waies of god, that is to saie, in suche faith, hope, and charitie, as god requyret of vs, and so prepare our selues, and order our lyuyng towards god, that we maie be in a redynesse at all tymes, whan so euer it shall please God to call and summon vs, to appere before him in the saied general iudgement, thereby his mercie and goodnesse to receiue the crowne, whiche he promised vnto all  
men

## ARTICLE.

men that do feare hym, and loue hym, and walke in his waies.

### The eight article.

## I beleue in the holy gost.

**T**he holy goste is the thirde person in Trinitie, verie god and lord, author and former of all thynges created, and procedeth bothe from god the father, and from god the sonne, one with them in nature and substaunce, and of the same euerlastyng essence or being, which the father and the sonne be of, and equall also vnto them bothe in almightynesse of power, and in the worke of creation, and all other thynges pertainyng vnto the deitie or godhead, wherfore he is also to be honoured and glorified, equally with them both.

**T**his holy goste, whiche is the spirite of god, is of his nature all holy, yea holinesse it selfe, that is to saie, he is the onely goste or spirite, whiche with the father and the sonne is, was, and euer shall be the authour, causer, and worker of all holinesse, puritie, and sanctimonie, and of all the grace, comforte, and spiritual



## THE EYCHT

rituall life, whiche is wrought, and cometh in to the herte of any manne, in so muche that no manne can thynke well, or do any thing that good is, but by the motion, ayde, and assistance of this holy spirite, neither it is possible, that the deuill, or any of those euill spirites, whiche do possesse and reigne in suche persones as be subiecte vnto synne, can be expelled or putte out of them, but by the power of this holy spirite, neither it is possible, that the hert of any man, being ones corrupted and made as prophane by synne, can be purged, purified, sanctified, or iustified, without the worke and operacion of this holie spirite, neither it is possible for any man, to be reconciled vnto the fauour of god, or to be made and adopted into the numbre of his children, or to obtaine that incomparable treasure, whiche our sauour Iesus Christe hath purchased and layde vp for mankynde, onlesse this holy spirite shall first illumine and lighten his herte, with the right knowledge and faith of Christe, and stirre hym by grace, to haue due contricion and penance for his synnes, and shall also instructe hym, gouerne hym, ayde hym, directe hym, and indue hym, with suche spirituall

## ARTICLE.

ritual giftes and graces, as shalbe requisite and necessarie to that end & purpose.

**M**oreouer this holy spirite of god, is of his own nature, full of all goodnesse and benignitie, yea goodnesse it self, from whom procedeth all and singular graces and giftes of feare, wisdom, vnderstandyng, counsell, strength, faith, charitie, hope, and all other, whiche be geuen, conferred, and distributed vnto vs mortall men here in the earth, at his own wil and dispensacion, and that no manne can purchase or obtaine, ne yet reteine or vse any one of them, without the speciall operation of this holie spirite, whiche giftes neuerthelesse he geueth not, nor dispenseth the same equally, and vnto euery man in lyke, but he deuiderth them, particularly and specially to euery membre of the church, as is mooste necessary for the hole bodie, and in suche plentie and measure, as vnto his godly will and knowlage, is thoughte to be mooste beneficiall and expedient for the same: All whiche thynges he dothe of his mere mercie and goodnesse, freely and aboue our deseruyng.

**F**arthermore this holy spirite is of  
his



## THE EYCHT

his owne nature, full of charitie and holy loue, yea charitie it selfe, from whome procedeth all charitie, and so by his godly operation is the bonde and knotte, wherewith our sauour **ISVS CHRIST** and his moste deere espouse the church (whiche is also his mysticall body) be vnited, knytte, and conioyned together in suche perfect and euerlastyng loue and charitie, that the same can not be dissolved or separated: And ouer this is also the very bonde and knotte, whereby all and euery one of the very members of **Christis church** and bodye, bee vnited, coupled, and conioyned, the one of them with the other in mutuall loue and charitie.

Also this holy spirite of God is the spirite of trouthe, and the autour of all holy scripture, conteyned in the hole canon of the Bible, and dyd not onely inspire and instruct al the holy patriarches and prophetes, with all the other members of the catholike church, that euer was from the begynning of the world, in all the godly truthe and verities, that euer they dyd know, speake, or write, but also descended and appered in the similitude and lykenesse of fyery tongues, and  
dyd

## ARTICLE.

byd light vpon the apostles and disciples of Christe, and inspired them with the knowlage of all truthe, and replenyshed them with heavenly gyftes and graces: and shall be continually present in the catholike church, and shall teache and reuele vnto the same church, the secretes and mystereis of all truthes, whiche are necessary to be knowen, and shall also continually frome tyme to tyme, rule, directe, gouerne, and sanctifie the same church, and gyue remission of synnes, and all spirituall comferte, as welle inwardely by secrete operations, as also outwardly by the open ministracion and efficacye of the woorde of god, and of the holy sacramentes in the said church, and shall endue it with all suche spirituall graces and gyftes, as shall be necessarye for the same.

Finally it is to be noted, that albeit holy scripture doeth worthily attribute vnto the holy gost, our sanctificacion, our iustificacion, and all other benefites, whiche Christe by his passion hath merited and deserued for vs, yet neuerthelesse the same be also the woorkes of the hole trinitie, and be not to be separated in any wise, although scripture comonly dothe



## THE NINTH

attribute them vnto the holy gost: For in lyke manier doeth scripture attribute power vnto the father, and wysedome vnto the sonne, whiche neuerthelesse be common vnto all thre.

¶ The nynthe article.

### The holy catholike churche.

**A**fter the eight articles of our be-  
lefe, in whiche we knowlage gods  
des myght and power in the crea-  
tion of the worlde, his mercy and good-  
nesse in our redempcion, and his spiritu-  
all benefites exhibited and gyuen to vs  
by the holy goste, foloweth the nynthe  
article, in whiche we declare, that we do  
beleue and confesse the maner of goddis  
woorkyng, in callyng vs to haue fruicion  
of hym, and to be made partakers of his  
saide benefites.

Wherfoze we must vnderstande, that  
besydes the inwarde and secrete calling,  
whiche god hath alwayes vsed, and yet  
styll dothe vse, he hath also ordeyned an  
outwarde callynge of the people vnto  
hym, by preachynge of his mooste holy  
worde, vpon whiche outwarde callynge,  
the

## ARTICLE.

the people yeldyng, assentyng, and obey-  
inge to the same woorde of god, and re-  
ceyving it also with true faith, and the sa-  
cramente of baptisme (as Christis lawe  
requireth) be named in scripture Eccle-  
sia, that is to saie, an assemble of people,  
called out from other, as from infidels or  
heathens, to one faith and confession of  
the name of Christ, whiche word Eccle-  
sia, is in englyshe called Churche.

And it is to be noted specially, that in  
our englyshe tongue, by the word Chur-  
che, we vnderstande not onely the whole  
multitude of people, whiche be called of  
god to one fayth, be they of the clergie,  
or of the layemen, but also by the same  
worde, we signifie the place, wherein the  
woorde of god is commonly preached,  
and the sacramentes ministred and vsed,  
z call that the church: to entreate wherof  
at this tyme in this article is no parte of  
our intent, but onely of the assemble and  
company called to professe Christe in one  
faythe, whiche in this article is named  
the Holy churche.

For all be it in this assemble of men  
called by the woorde of god, and recey-  
ued by faith and baptisme, be many euyl

D. iii.

men



## THE NINTH

men, many synners, many that tourne by true penaunce to grace, and sometyme yet fall agayne, some after theyr tourne by true penaunce, styll perseuere and increace in goodnesse, many that fall and neuer ryse agayne: so that spottes, blottes, and imperfections, appere evidently in this church, and many tymes in the more parte therof: Yet neuerthelesse because the calling is of it selfe holye, the caller also holy, and the ende of the calling holynesse, with this also that the people so called, professe holynesse, and make a body, whereof the only head our sauoure Christe is moste holy, and holynes it self, by the merites of whose passion they be relieved and nourished with dyuers holy sacramentes, and be in theyr calling indued with moste speciall holy giftes and graces of almighty god, autour therof, and by his holy spirite directed and gouerned in the same, so longe as they by folowynge theyr concupiscence, the deuyl, or the worlde, falle not from that state: For these causes (althoughe some membres therof be euyl) the churche is called Holy churche, takynge the name of Holy, of that, that Christe the only head is holy, the caller holy, the profession

## ARTICLE.

and calling holy, and the ende holynesse, whiche of very duetie ought to bee in all theim, that be called, and is in dede in suche membres as continue and perseuere in that holy calling.

And for so much as god of his goodnesse calleth people, as afore, withoute acception of personnes or priuilege of place: Therefore his holy church is also Catholike, that is to saie, not limited to any one place or region of the world, but is in euerye place vniuersally thorough the worlde, where it pleaseth god to calle people to hym, in the profession of Chustes name and faith, be it in Europe, Affrike, or Asia. And al these churches in diuers countreys seuerally called, althoughe for knowlage of the one from the other amonge theim, they haue diuers addicions of names, and for their moste necessarye gouernement, as they be distincte in places, soo they haue distincte ministers and diuers heades in earth, gouernours, and rulers, yet be all these holy churches but one holy church Catholyke, inuited and called by one god the father, to enioy the benefite of redempcion, wrought by our onely lorde and sauour Iesu Christe, and go-



## THE NINTH

men, many synners, many that tourne by true penance to grace, and sometyme yet fall agayne, some after theyr tourne by true penance, styll perseuere and increace in goodnesse, many that fall and neuer ryse agayne: so that spottes, blottes, and imperfections, appere evidently in this church, and many tymes in the more parte therof: Yet neuerthelesse because the calling is of it selfe holye, the caller also holy, and the ende of the calling holynesse, with this also that the people so called, professe holynesse, and make a body, whereof the only head our sauoure Christe is mooste holy, and holynes it self, by the merites of whose passion they be relieved and nourished with dyuers holy sacramentes, and be in theyr calling indued with mooste speciall holy gistes and graces of almighty god, autour therof, and by his holy spirite directed and gouerned in the same, so longe as they by folowynge theyr concupiscence, the deuyl, or the worlde, falle not from that state: For these causes (althoughe some membres therof be euyl) the churche is called Holy churche, takynge the name of Holy, of that, that Christe the only head is holy, the caller holy, the profession

## ARTICLE.

and calling holy, and the ende holynesse, whiche of very duetie ought to bee in all theim, that be called, and is in dede in suche membres as continue and perseuere in that holy calling.

And for so much as god of his goodnesse calleth people, as afore, withoute acception of personnes or priuilege of place: Therfore his holy church is also Catholike, that is to saie, not limited to any one place or region of the world, but is in euerye place vniuersally thorough the worlde, where it pleaseth god to calle people to hym, in the profession of Chustes name and faith, be it in Europe, Affrike, or Asia. And al these churches in diuers countreys seuerally called, althoughe for knowlage of the one from the other amonge theim, they haue diuers addicions of names, and for their mooste necessarye gouernement, as they be distincte in places, soo they haue distincte ministers and diuers heades in earth, gouernours, and rulers, yet be all these holy churches but one holy church Catholyke, inuited and called by one god the father, to enioy the benefite of redempcion, wrought by our onely lorde and sauour Jesu Christe, and go-



## THE NINTH

nerued by one holye spirite, whiche teacheth to this foresayd holy churche, one truthe of goddis holy word, in one faith and baptisme. And this churche is relieved, nourished, and fortified by his holy and inuincible woorde and his sacramentes, whiche in all places haue eche of them their owne propre force & strength, with gyftes of graces alsoo, dystributed by the goodnesse of almyghty god in all places, as to his wysedome is seene conuenient.

**Wherby** it appeereth, that the vnitie of these holy churches, in sundry places assembled, standeth not by knowelargynge of one gouernour in earthe ouer all churches. For neyther the hole churche catholike togyther, nor any particular churche aparte, is bounde to acknowledge any one vniuersall gouernour ouer the hole church, other than Christ, although by sufferance of some prynces and potentates, not being truely instructed in the worde of god, by suche as of duetie bothe to god and theim, ought to haue declared the truthe of scripture to theim, and by hypocrisie and vsurpacion of the see and courte of Rome, the bishop of the same, gyuyng hym selfe more  
to

## ARTICLE.

to worldly polycie, than to the executi-  
on of his duetie, hath longe tyme gone  
about to obteyn and establishe vnto hym  
selfe, suche an vniuersall auctoritie, and  
hath by abuses alwayes compassed to  
cause other, to vpholde and mainteyne  
the same, contrarye to goddis lawe, as  
more largely shall be declared in the sa-  
crament of orders.

**T**he vnitie therfore of the church,  
is not conserued by the bysshop of Ro-  
mes auctoritie or doctrine, but the vnitie  
of the catholike church, whiche all chris-  
ten men in this article do professe, is con-  
serued and kepte, by the helpe and assi-  
stence of the holy spirite of God, in re-  
teynnyng and maynteynyng of suche do-  
ctrine and profession of christen faith and  
true obseruance of the same, as is taught  
by the scripture and the doctrine aposto-  
like. And particular churches ought not  
in the said doctrine so accepted and allo-  
wed, to vary one from an other, for any  
lucre, arrogance, or any other worldly  
affection, but inuiolably to obserue the  
same, so that by reason of that doctrine,  
eche church that teacheth the same, may  
be woorthily called (as it is in deede)  
an apostolike church, that is to saie, fol-  
lowing



## THE NINTH

folowyng suche teachyng as thapostles preached, with ministracion of suche sacramentes, as be approued by the same.

**And** this vnitie of the holy church of Chryste, is not deuied by distaunce of place: nor by diuersitie of tradicions and ceremonies, diuersely obserued in diuerse churches, for good ordre of the same. For the church of Corinthe, and of Ephese, were one church in God, though the one were farre distant in place from the other: And though also in tradicions, opinions, and policies, there was some diuersitie amonge them, likewise as the church of Englande, Spaine, Italie, and Poole, be not separate from the vnitie, but be one church in god, not withstanding, that amonge them, there is greate distance of place, diuersitie of tradicions, not in all thynges vnitie of opinions, alteracion in rites, ceremonies, and ordinances, or estimation of the same, as one church peradventure doeth esteeme their rites, tradicions, lawes, ordinaunces, and ceremonies to be of more vertue and efficacie than an other church doeth esteeme the same. As the church of Rome doth as firme certaine of their lawes and ordinaunces,

## A R T I C L E.

nances, to be of such estimation, that they be of equall force with the worde of god, and that who so euer disobeieth or transgresseth the same, committeth deadely synne: Yet we perceiuing the same, to be discrepant from the trueth of scripture, must nedes therein dissent from them. But such diuersitie in opinions, and other outwarde maners and customes of policie, both not dissolue and breake the vnitie, whiche is in one god, one sayth, one doctrine of Christ and his sacramentes, preserved and kept in these seuerall churches without any superioritie or preeminence, that one church by goddes lawe maie or ought to chalenge ouer an other.

And therfore the church of Rome, beyng but a seuerall church, chalengyng that name of Catholike, aboue all other, doeth great wrong to al other churches, and doeth onely by force and mayntenance, supporte an vniuste vsurpacion: for that church hath no more right to that name, than the church of Fraunce, Spaine, England, or Portugale, whiche be iustely called catholike churches, in that they do professe, consent, and agree in one vnitie of true faith, with other catholike churches. This vsurpacion be-  
fore



## THE NINTH

fore reherſed well conſidered, it maie appere, that the biſhop of Rome, doth contrarie to goddes lawe, in chalengyng ſuperioritie and preeminence, by a cloke of goddes lawe ouer all. And yet to make an apparauce, that it ſhoulde be ſo, he hath and doth wreſte ſcriptures for that purpoſe, contrarie both to the true meaning of the ſame, and the interpretation of auncient doctours of the church, ſo that by that challenge he woulde not do wrong onely to this church of England, but alſo to all other churches, in claiming this ſuperioritie, without any autoritie by god ſo to him geuen. For god by his goodneſſe hath called indifferently and equally, all ſuche churches, in ſundry places, as his high wiſedome hath thought good to aſſemble and call vnto him.

Moreouer the perfit beleue of this article, worketh in all true chriſten people, a loue to continue in this vnitie, and a feare to be caſte out of the ſame, and it worketh in them that be ſinners and repentant, great comforte, and conſolation, to obtaine remiſſion of ſinne, by vertue of Chriſtes paſſion, and adminiſtracion of his ſacramentes at the miniſters handes, ordeined for that purpoſe,  
for

## ARTICLE.

for as muche, as god doth not ordinarily geue such thynges, but onely within this church.

**I**t is to be noted, that this church of Englande, and other knowen particular churches, in whiche Christes name is truly honoured, called on, and professed in faith and baptisme, be membres of the hole catholike church, and eche of them by hym selfe, is also worthily called a catholike church, whan they merely professe and teache the faith and religion of Christe, accordyng to the scripture and the apostolike doctrine. And so euery christen mā ought to honour, geue credence, and to folowe the particular church, of that region so ordered, (as afore) wherin he is borne or inhabiteth: And as al christen people, as wel spiritual as temp orall, be bounde to beleue, honour, and obey our sauour Jesus Christ, the onely head of the vniuersall church, so lykewise they be, by his commaundement, bounde, to honour and obeye, nexte vnto hym selfe, christen kinges and princes, whiche be the head gouernours vnder hym, in the particular churches, to whose office it apperteineth, not onely, to provide for the tranquillitie and  
wealth



## THE TENTH

wealth of their subiectes, in temporall and worldly thinges, to the conseruation of their bodies, but also to forsee, that within their dominions suche ministers be ordeined and appointed in their churches, as can and will truely and purely set out the true doctrine of Christe, & teach the same, and to see the commaundementes of God well obserued and kepte, to the welth and saluacion of there soules.

**¶** The tenth article.

**¶** The communition of saintes,  
The forgeuenesse of synnes.

**I**n this article be taught two speciall fruites and benefites, which all men called of God, and obeying to the same calling, in their will and workes, do obtaine by goddes grace, in the saied catholike churche, whiche benefites be, the communion of saintes, and forgeuenesse of synnes.

And here is to be noted, that althoughe this worde Saintes, in our Englishe tongue signifieth propriely them, that be departed this life, and be estasblished in glorie with Christe: Yet the same

## ARTICLE.

same worde Saintes, wherby in this article we expresse the latine worde Sanctorum, is here extended, to signify not onely these before mencioned, but also all suche, as be called into this holy assemblie and church, and be sanctified in our sauour Iesu Christ.

AND AS touchyng the Communion, that is to saie, the mutuall participation of these saintes, ye must vnderstand, that like as all the partes and membres, whiche be liuyng in the naturall bodie of a manne, do naturally communicate and minister eche to other the vse, commoditie, and benefitte of all their forces, nutrimentes, and perfections: In so muche that it lieth not in the power of any manne to saie, that the meate, whiche he putteth in to his owne mouth, shall nourishe one particular membre of his bodie, and not an other, but that all and euery one particularly, shall receiue of the saied nutriment, and of the vertue and benefitte therof, more or lesse according to the natural disposition, portion, and place, whiche it hath within the same bodie: euen so, what so euer spirituall giftes or treasure is geuen by god, vnto any one membre of the holy church



## THE TENTH

churche, althoughe the same be geuen particularly vnto one membre, and not vnto an other: Yet the frutes and merites therof, shall by reason of theyr abydng together in the vnitie of the catholike Church, redounde vnto the common profite, edifynge, and encrease of al the other membres of the same Catholike churche. In soo muche that there shall nede no mans auctoritie to dispence and distribute the same, or to applye it vnto this membre or that, but eche membre shall be made participant of the sayde treasure, and shall haue and enioye the fruite and benefitte of the same, in suche quantitie and measure, as for the rate and propozcion of the Faith and charitie, which he hath in the same body, shalbe expedient and necessary for hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and profit, which all the membres of the churche do receyue by the merites, suffrages, and prayers of the churche.

And forasmuche as the moste blessed sacrament of the aultar, wherein by the myghty operacion of goddis worde, is really present in forme of bread, the natural

## ARTICLE.

turall liuyng body and bloude of oure sa-  
 uiour and redeemer Iesu Chryste, encrea-  
 seth and worketh in theim that worthy-  
 ly receyue it, the communion and con-  
 iunction in bodie and soule of theym to  
 Chryste, and Chryste to theim, with a mu-  
 tuall coniunction also in loue and cha-  
 ritie of eche good man in Chryste to o-  
 ther: Therfore the said sacramente maie  
 woorthilie bee called the Communion  
 of saintes. And so the fyrste part of this  
 article hath been by good deuoute and  
 lerned men expounded, to signifie the sai-  
 ed blessed sacrament of the aultar, why-  
 che we must beleue to be a reall and effec-  
 tuall communion of all saintes, that is to  
 saie, of all men, whiche be called by the  
 holy calling of god, and therewith wyl-  
 lingly and obediently do knowlage and  
 folowe the same.

In the seconde parte of this article  
 we be taught to beleue remission of syn-  
 nes, whiche is one of the effectes and chi-  
 efe benefites of the most blessed passion  
 of Chryst, head of the holy church, which  
 is called and assēbled in his name, in whi-  
 che church is applied the benefittes of  
 remission of synnes, by the workynge  
 of god in his sacramentes, ministred in  
 the



THE .XI. AND. XII.

the same, as shalbe hereafter declared in  
their place.

**C**The. xi. and. xii. article.

**C**The resurrection of the body,  
and the life everlasting.

**A**T THE DAY of the general  
dome or iudgement, whan Christ  
shall come (as in the seventh ar-  
ticle of this Crede is contained) and  
sitte to iudge bothe quicke and deade,  
almightie god shall stirre and raise vp  
agayne, the verie flesshe and bodies of  
all menne, women, and children, both  
good and bad, christened, and heathen,  
that euer liued here in this worlde, from  
the beginnyng of the same, and died  
before that day. And although the saied  
flesshe and bodies were deade and bu-  
ried, yea and consumed, or by any mea-  
nes destroyed, yet god shall of his in-  
finite power make theim all at that day,  
hole and perfect againe. And so euery  
manne generally shall resume and take  
agayne, the verie selfe same bodie and  
flesshe, whiche he had whiles he liued  
here on earth, and so shall rise frome  
death

## ARTICLE.

deathe, and liue againe in the verie selfe same bodie and soule, whiche he hadde before.

At whiche tyme manne, beyng thus made perfecte in coniunction of bodie and soule, shall at that daie appere before the highe iudge our sauour Iesu Christe, and there shall make an accompte of his woorkes and his dedes, suche as he did, good or euill, while he liued here in in this worlde. And suche as haue ledde their liues, in obedience and obseruacion of goddes commaundementes, and die in true faith and charitie, shall than be perfectly sanctified, purified, and deliuered from all contagion of synne, and from all corrupcion and mortalitie of the flesshe, and shall be perpetually glorified, and receyue both in bodie and soule togither euerlasting life.

Whiche life euerlastyng, though it passeth all mennes wyttes, to expresse how pleasant and ioyefull it is, nor yet mans capacitie, can comprise and vnderstande the same, as sainte Paule witnesseth, sayng, That whiche the eye hath not seen, nor the eare hath not heard,



THE .XI. AND. XII.

nor hath not entred into mans herte,  
God hath ordeined for them that loue  
him: yet holy scripture speaketh of it, af-  
ter our capacitie & intelligence, but farre  
vnder the worthinesse & excellencie ther-  
Esa. xxxv. of, The prophete Esaie saith: Euer-  
lasting gladnesse shalbe ouer their hea-  
des, they shal haue ioye and gladnesse,  
sorowe and wailing shal forsake them.  
And saint John saith, God that sitteth on  
Apoc. vii. his throne, shall dwell ouer them. They  
shall not hunger or thirste any more, nei-  
ther sonne, nor heate shall hurt them, for  
the lambe that is in the middes of the  
throne, shall feede them, and bringe them  
to the fountaines of the water of life:  
And god shall wipe away, all wepyng  
and teares from their eies, death shall  
endure no longer. There shall be no  
wailng, nor cryng, nor sorowe any  
more: Yea there is no ioye or comforte,  
that can be wished for, but it is there  
moste plentifully. There is true glorie,  
where praise shall be without errour  
or flatterie. There is true honour, whi-  
che shall be geuen to none, onlesse he be  
worthie. There is true peace, where no  
manne shall be molested or greeued, nei-  
ther by him self, nor by others. There is  
true

## ARTICLE.

true and pleasant fellowship, where is the companie of blessed angels, and the electe and chosen saintes of god. There is true and perfect loue, that neuer shall faile. For all the heauenly companie, is linked and fastned together, by the bonde of perfectte charitie: wherby also they be vnited and knitte to almightie god euerlastyngly.

**F**inally there is the true reward of all godlinesse, God him selfe: The sight and fruicion of whom, is the ende and rewarde of all our beliese, and all our good workes, and of all those thynges, whiche were purchased for vs by Christe, he shall be our sacietie, our fulnesse and desire, he shall be our life, our helth, our glorie, our honour, our peace, our euerlastyng reste and ioye:

He is the ende of all our desires,  
whom we shal se continually,  
whom we shal loue most feruently,  
whome we shall praise and magnifie world without ende.

✠

Liii.

The



## The sacrament of Baptisme.



**A**S TOVCHYNG the holy sacrament of Baptisme, it is to be noted: fyrste, that this sacrament was institutid and ordeined, by our sauioz Iesu Christ, in the new testament, as it dothe appere by Christis Mat.xxviii owne wordes vnto his apostles, where he sayth: Go ye abroad throughout all the worlde, and preache the gospel vnto all people, and baptise them in the name of the Father, of the sonne, and of the holy goste.

Furthermoze that the effecte and vertue of this sacrament, is forgyuenes of synne, and grace of the holy gost, as is manifestly declared in the seconde chapter of the actes of the apostles, where it is saied: Do penauence, and be baptised euery one of you, and ye shall haue forgyuenes of sinne, and shall receyue the gift of the holy gost. Whiche effecte of grace and forgyuenes of sinne this sacrament hath by vertue & force of the working of almighty god, accordinge to his promise annexed & conioyned vnto this sacramēt, as is manifestly declared by the woorde

## OF BAPTISME.

worde of Christe, saying: Who so euer Marc. xvi.  
beleueth, & is baptised, shall be saued.  
Which saying of our sauour Christ, is to  
be vnderstand of all suche persons, which  
dye in the grace conferred and gyuen to  
them in baptisme, and do not finally falle  
from the same by synne.

Moreover because all men be borne  
synners, thorough the transgression of  
our father Adam, in whom (as the apo-  
stle saieth: All haue sinned, and can not Rom. v.  
be saued, without remission of their  
sinne, whiche is giuen in baptisme by  
the working of the holy gost, Therefore  
the sacrament of baptisme is necessari for  
the atteining of saluacion and cuerlasting  
lyfe, according to the wordes of Christe,  
saying: No man can entre into the king Ioan. iiii.  
dom of god, except he be borne again  
of water, and the holy gost. For which  
causes also it is offered and pertaineth to  
all men, not only suche as haue the vse of  
reason, in whom the same duely receiued,  
taketh awaie and purgeth all kynd of sin-  
nes bothe originall and actual, committed  
and doone before their baptyisme: but  
also it apperteyneth and is offered vnto  
to infants, whiche because they bee  
borne in originall synne, haue nede and  
ought



## THE SACRAMENT

ought to be christened : Wherby they beyng offred in the faith of the church, receiue forgiveness of their synnes and such grace of the holie gooste, that if they die in the state of their infancie, they shall therby vndoubtedly be saued.

And here we muste knowe, that as touchynge originall synne in infantes, lyke as they take of their parentes, their originall and naturall qualities, euen so they receyue from them originall synne, by whiche they are made the children of the ire of god, and by the same haue a naturall inclinacion to synne, by lustes and desyres, whiche in further age and tyme, sensibly moue and stirre them to wickednesse. For althoughe the parentes be neuer so cleane purged, and pardoned of their originall synne by baptisme, and grace geuen in the same, yet neuerthelesse the children of them begotten, be conceyued and borne in originall synne. Example we maie take of corne, whiche thoughe it be neuer so cleane winowed and purged frome the chaffe, yet if it be caste in to the grounde and sown, the newe, whiche springeth of it, is full of chaffe againe,

## OF BAPTISME.

agayne, vntyll it be alsoo wynowed and clenfed: So lykewyse the chylderne of chrysten menne be full of the chaffe and corrupcion of originall synne, vntyll that by baptyfme, they bee washed, clenfed, and poured from the same, as theyr parentes were.

And where as we haue before shewed, that orygynall synne is remytted and taken awaye, by Baptyfme, bothe in infauntes, and all other, whyche haue the vse of reason, duely receyue the same: Yet further we thynke good to note a speciall vertue and efficacye of this sacramente of baptyfme. Whyche is: That all be it, there remayne in vs that be Chrystened, a certayne infirmities or inclination of synne, called Concupiscence, whyche by lustes and desyres moueth vs many tymes to synne and wyckednesse, yet almyghty god of his greate mercy and goodnesse, hath giuen vs suche grace in this his holye sacrament of baptyfme, that suche carnall and flesshely lustes and desyres, shal or canne in noo wyse hurte vs, yf we do not consent vnto theim. And by the same grace also conferred vnto vs, in baptyfme, we be made more stronge and able to resyste  
and



## THE SACRAMENT

and withstand the said concupiscence and carnall desires, than is an other man, whiche neuer was christened.

**F**urthermore for as muche as in these daies, certaine heresies haue risen and spronge vp, againste the christening of infantes, It is to be noted, that (as the holy doctours of the church do testifie) the vniuersall consent of the churches in al places, and of all times, vsyng and frequentyng the christenyng of infantes, is a sufficient witnesse and profe, that this custome of the church in baptisying of infantes, was vsed by Christes apostles theim selues, and by them geuen vnto the church, and in the same hath ben alwaies continued euē vnto these daies. And this custome and perpetuall vsage of the church, euen from the beginnyng, is agreable with the sayng of saynte Paule: Christe loned his church, and hath giuen him selfe to the deathe for his Churches sake, to sanctifie her, and make her holpe in clensyng hir by the fountaine of water in his woorde. &c. So that no man is nor can bee of this church, but he whiche is clensed by the sacramente of baptisme: Lyke as the texte before alledged, sheweth, where Christ saith: who

Ephe. v.

## OF BAPTISME.

Who so euer is not bozne again of wa- Ioan. iiii.  
ter and the holy gost, shall not entre in-  
to the kyngdom of heauen. Wherfore  
seinge that out of the churche, neyther  
infantes, nor no man els can be saued, thei  
muste nedes be christened and clenfed by  
baptisme, and soo incorporated into the  
churche. And as the infancie of the chil-  
dren of the Ihebrues, in the olde testas-  
ment dyd not let, but that thei were made  
participant of the grace and benefite ge-  
uen in circuncision: Euen so in the newe  
testament, the infancie of children dothe  
not let, but that thei maie and oughte to  
be baptised, and so receyue the graces &  
vertues of the same.

In this parte also it is to be noted,  
that children or mē ones baptised, ought  
neuer to bee baptyfed agayne. And all  
good christen men oughte and muste re-  
pute and take all the Anabaptistes and  
the Pelagians opinions, whiche be con-  
trarye to the premisses, and every other  
mans opinion, agreable vnto the said A-  
nabaptistes, or the Pelagians in that be-  
halfe, for detestable heresies, and ytterly  
to be condemned.

Moreouer forbecause, as well this  
sacra



## THE SACRAMENT

Sacrament of baptisme, as all other sacramentes instituted by Christe, haue all theyr vertue, efficacy, and strength by the woorde of god, whiche by his holy spirite, woorketh all the graces and vertues, whiche be gyuen by the sacramentes, to all those that woorthyly receyue the same: We must vnderstand & know, that although he whiche dothe mynister the sacramente, be of a synfull and euyll conuersacion, yet the vertue and effecte of the sacrament, is therby nothyng diminished or hurted, neither in infantes, nor yet in them, whiche beinge indued with the vse of reason, come therevnto truely contrite and penitent of all theyr synnes done before, beleuyng and confesseynge all the articles of the Crede, and hauynge a sure faythe and truste in the promyses of god, of remission of theyr synnes, and purposyng euer after to lyue a christen lyfe.

Finally this Sacramente of Baptisme, maie welle bee called a couenaunt betwene god and vs, wherby god testifieth, that he for his sonne Christis sake, iustifieth vs, that is to saie, forgyueth vs our synnes, and indueth vs with his holy spirite, and giueth vs suche graces,  
that

## OF BAPTISME

that therby, we be made able to walke in the workes of iustyce ordeined by god to be exercysed of vs in this present lyfe, to the glorie and praise of god: And so perseueryng, to enioye the fruite of the lyfe euerlastyng. And we agayne vpon oure part, ought most diligently to remembre and kepe the promise, that we in baptisme haue made to almighty god, that is, to beleue only in hym, onely to serue and obeie hym, to forsake all synne, and the workes of Satan, to mortifie our affections of the flesh, and to lyue after the spirite in a new lyfe. Of whiche promise and couenant by vs made to god, sayncte Paule putteth vs in remembrance, saying: Rom. vi. Knowe ye not that all we, whiche are baptised in Iesu Christ, are baptised to dye with hym, for we be buried with hym, by baptisme to die, that likewise as Christ was raised vp fro deth by the glorie of his father: euen so we shulde walke in a new life? By the which wordes saint Paul giueth vs to vnderstande, that all we, which be baptised in Christe, that is to saie, whiche by baptisme are incorporated into the mysticall bodye of Christ, haue professed and bound our self in baptisme, to die from sinne, and vterly  
to



## THE SACRAMENT

to abstain from the corrupcion of our old sinfull lyfe, and to walke and procede in a newe lyfe of grace, and the spirite, into the whiche we are called by the worde of god, and by faythe and due receiuyng of this holy sacrament, are broughte and set into the same.

### **T**he sacrament of penance.

**F**or the clere vnderstandyng of this sacrament, it is to be considred, what penāce is, and also what is the sacrament of penance.

**Penance** is an inwarde sorow and grieve of the hert, for the synnes by vs done and committed, and an hatred and detestacion of the same, with an earnest desyre, to be purged from them, and to recouer agayne the grace and fauoure of god, by suche meanes and remedies, as god hath appoynted for the obtaynyng therof, with a stedfast purpose and mind, neuer to offend againe. For he that saith, that he is sory for his offēces committed agaynst the high maiestie of god, and yet styll continueth or intendeth to continue in the same, is no penitent person, but a dissembler, or rather a derider of penance.

And

## OF PENANCE.

And thus is penance commonly taken in the scripture, as well in the newe as in the olde testament. And this penance is a thing so necessary for mannes saluacion, that without it, no man that offendeth god, can be saued, or attayne euerlastyng lyfe.

**T**he sacrament of penance is properly the absolucion, pronounced by the priest, vpon suche as bee penitent for theyr synnes, and so doe knowlage and shewe theim selues to be. To the obteinyng of the whiche absolucion or sacramente of penance, bee requyred contricion, confession, and satisfaction, as waies and meanes expedient and necessary to obteyne the said absolucion. In all whiche waies and meanes, faith is necessarily requyred as the ground and foundation of al thinges, that are to be done, for to attein the benefite of the sacramente of penance. For who can haue true penāce, with hope to attayne any grace of remission of synne therby, oneles he beleue stedfastly, that god is, and that in the new testament, by the meane of oure sauour Iesu Christ, and by the force of his passion, there is promise made to his church, to graunte remission of synnes, by his ministers, to  
suche



## THE SACRAMENT

suche as fallyng from the grace receyued in baptisme, do at his calling turne vnto him by penance? And lyke as they which were not baptised, beyng infantes, whan they come to the yeres of discrecion, and desyre baptisme, be taught first to beleue in god, and to renounce the deuyl and his workes, vpon whiche ground of faith, they desire baptisme, as a necessary sacrament for remission of syn: So euery man before he entreteth into the waies of fruitfull penance, must haue for a ground and foundation, suche a belefe, as wherby he hopeth and loketh by the sacramente of penance, to attayne remission of all his synnes, wherunto we do come (as is aforesaide) by contricion, confession, and satisfaction.

**Contricion** is an inward sorowe and grieve for synne, whiche euery true penitent, called by goddes grace, hathe by knowlage of the word of god, wherupon remembryng his own synfull and vicious liuyng, whereby he hathe prouoked the high indignacion and wrath of god: and on the other side, consideryng the dignitie and puritie of that state, wherunto he was called in baptisme, and his promise made there to god, the manifold benes-  
fites

## OF PENANCE.

rites also daily receined of god: Herewith  
the said penitent, moued and stirred with  
the great loue and goodnes of god, shew-  
wed before towards hym on the oone  
partie, and his owne ingratitude or vn-  
kindnes towards god on the other par-  
tie, conceiueth an earnest sorowe, for that  
he hath relinquished so louing a lord, and  
an hatefull displeasure, that he hath follo-  
wed synne, and therby so greuously offen-  
ded god, of whom he was before called,  
to be in the state of a sonne, and inheritor  
with our sauour Iesu Christe.

And thus beinge moued and troubled  
in spirite, and lamentynge the miserable  
state, whiche he is now in, by his owne  
default, is pricked and stirred in his hert,  
accordynge to the teachynge of his mo-  
ther, Holy church, to repayre to suche  
a minyster, as god hath ordeyned to pro-  
nounce the sentence of remission of synne.  
And knowyng him to occupy that place,  
as deputed of god, dothe prostrate hym  
self to god, and there humbly procedeth  
to confession, wherein he calling to his re-  
membraunce his synfull lyfe paste, dothe  
knowlage to the prieste, al suche synnes,  
in whiche his conscience telleth him, that  
he hath greuously offended the good-  
nesse



## THE SACRAMENT

Luc. xv.

Luc. xii.

nesse of god almightie, and the same be-  
fore the priest goddis minister, he de-  
clareth and vttereth with his mouth, and  
so blameth, accuseth, and condemneth  
him self for an vnkinde prodigall sonne, to  
almightie god his father, for a naughtie  
seruant, that knew by light of grace, the  
commaundement of his lord Iesu Christ,  
and did it not, was indued with many gis-  
tes of the holy goste, and exercised them  
not. And so detestynge and abhorrynge syn,  
and desirous to be reised frō that estate,  
confesseth in humilitie, the cause of synne  
to haue ben of hym selfe, by yeldynge to  
the concupiscence of the fleshe the world  
and the deuill. Wherfore he is glad to  
submitte him selfe to suche discipline and  
waies of reformation, as the priest, hear-  
rynge his synnes and offences, shall by  
his discrecion and wisdom, accordynge  
to the worde of god, thinke conuenient.  
Whiche humble submission, to the gost-  
ly father, with consent and agreement  
to receiue the said discipline, is a parte  
of satisfaction, which is the thirde waye  
or meane to the sacrament of penance, as  
is before rehersed.

And this satisfaction declareth a de-  
sire to please and content god his father,  
for

## OF PENANCE.

for the vnkindnesse towards him, in falling from the estate of grace, wherein he was called to be his son, and inheritor of heauen, vnto the miserable condicion of sinne, wherby he hath made him self most vile bondman vnto the dyuell.

But here ye must vnderstand, that the satisfaction (which is here spoken of) is not so to be taken, as though the penitent sinner could worthily merite or deserue remission of synnes, by any payne or punishment to be by him suffred, or to make to god any iuste or full recompence, equiualent to the syn that he hath committed agaynst him, and so to satisfie, whiche he can neuer do. For that satisfaction hath onely our sauiour Christ wrought, in his glorious passion. But to satisfie (as here is ment by satisfaction) is to please God with an humble lowly hert, redy to bring furthe the fruites of penaunce, and to bring them furthe in dede, as in almesse, prayer, and fastyng, with all suche meanes as maie serue for the cuttingt awaye of the occasyon of synne, as the mynister shall thynke good, accordyng to the wooorde of god, and with suche wepyng, lamentyng, and waylyng, as dooe burst out of the hert, with a full purpose



## THE SACRAMENT

to leade a newe life, and therewith to for-  
geue all men their trespases, to restore  
to all men, that he hath vniustly taken or  
reteined from them, to recompence all  
hurtes and iniuries doen by hym, accord-  
dyng to his abilitie and power, and as he  
maie, not onely to wil, but also to do thus  
to his neighbour in dede, wherin the  
neighbour ought to be satisfied.

And hereby appereth, how god este-  
meth satisfaction, bothe to hym selfe,  
and to the neighbour, after the will and  
power, and not after the equiuallence of  
that whiche is doen. For to god, no man  
can so satisfie for synne. And Christe  
therfore hath satisfied for all, by ver-  
tue wherof, our satisfaction is accep-  
ted and allowed of god, who of his in-  
finite goodnesse, and for Christes sake, is  
satisfied, that is to saie, pleased with  
that littell we do.

Wher vpon after this contriciō had  
in herre, confession made with mouthe,  
and satisfaction shewed and promised,  
the penitent maie desire to here of the  
minister, the comfortable woordes of re-  
mission of synnes. And the minister ther-  
vpon, according to Christes gospel, pro-  
nounce

## O F P E N A N C E.

nounce the sentence of absolution, vnto the whiche absolution, the penitent must geue credence, and beleue with a perfecte faith, that his synnes be nowe forgiven frely, by the merites of Chrestes passion, to the whiche forgivenesse he hath recourse by the sacrament of penance, as he had at the first entrie vnto Chrestes religion by the sacrament of Baptisme.

**I**t is also to be noted, that confession to the prieste, is in the church profitably commaunded to be vsed and frequented, for many other good causes, and specially for this cause, that they whiche by custome be drowned in synne, and see not the abhominacion and filthinesse therof, ne remembre the goodnesse of god, and want therfore contricion, maie by a good gostlie father, be stirred and moued to detest and lament their synne, by declaring vnto them the worde of god in suche scriptures, as serue for that purpose, in suche wise, that not onely contricion shall arise in the herte to the pleasure of god, but also satisfaction ensue, wherwith goddes mercifull goodnesse shalbe contented. So that the wordes of absolution may be effectually pronounced to the penitent, of the remission of his

¶

synnes.



## THE SACRAMENT

synnes.

**F**inally it is to be remembred, that notwithstanding this waie before described, is the ordinary mean for penitent sinners to obtayne remission of synnes, and to be reconciled to the fauoure of god, yet in case there lacke a minister, to pronounce the wordes of absolucion, or in tyme of necessitie, whan a sinner hath not sufficient leisure or oportunitie to do the workes of penance before declared, if he truly repent him of his synfull lyfe, and with all his hert, purpose through goddis grace, to change and amend the same, he shal vndoubtedly haue pardon and forgiuenes of all his myssedoinges. For as saint Cyprian saith: Euen in the houre of death, whan the soule is redye to depart out of the body, the great merciful goodnes of god despiseth not penance: In so muche that then, neither the greatnes of synne, nor the shortnes of time, nor yet the enormitie of lyfe excludeth fro the mercy of god, if there be true contricion and an vnfained change of the hert fro sinfull conversation. The thefe that hanged vpon the crosse, asked mercy with a contrite herte, and furthwith was made a citezen of Paradise, & whereas he deserved con-  
demn

## OF PENANCE.

demnacion and punishment, this contrite  
hert changed his peyn into martyrdome,  
& his bloud into baptisme. Yet not with-  
standing, no man ought vpon hope of god  
dis mercy, stil to continue in synful liuing  
Like as no man wolde be sicke in his bo-  
dy, vpon hope to recouer helth. For such  
as will not forsake their wickednesse, and  
yet thinke that god will forgiue them, be  
ostentymes so preuented with the iuste  
plage of god, that neither they haue time  
to conuert, nor grace to receiue the bene-  
fite of forgiuenesse. Therfore scripture  
saith: Slacke not to conuert and tourne  
to god. And linger not fro daie to day.  
For his angre will come sodainly, & in  
the time of vengeance, he will distroie  
the. Wherefore imbracyng the mer-  
cy of god on the one syde, and fearynge  
the Justyce of god on the other syde,  
Lette vs at no tyme, neyther dispayre  
of forgyuenesse of our synnes, nor yet  
presumptuously remayne styll in oure  
synnes, knowyng that the Justice of  
God, wyll strayghtely exacte and re-  
quyre the debtes of all menne, whiche  
be not pardoned through his clemencie  
and mercie.



## The sacrament of the Altar.

Rom.x.

**T**he sacrament of the altare was institute by our sauour Christe, the night afore he suffered his passion, where he sitting at supper with his apostles, after he had eaten of the paschall lambe, accordyng to the ordinance of the lawe of Moyses, and willyng all suche sacrifices, and sacramentes of the olde testament to ceasse, and declaryng that they were but shadowes and signes, to signifie hym, who (as sainte Paule saith) is the ende and perfection of the lawe, did than institute and ordeyne, this mooste highe and principall sacrament of the newe testament. Wherein is verailly expressed, and presented the mooste exceding and inexplicable loue of our sauour Jesu Christe, towardes vs, his church, with whom it hath pleased him to leue for our nourishment strength and comforte, so precious and glorious a sacrament. Whiche amonge all the sacramentes, is of incomparable dignitee and vertue, for as muche as in the othe sacramentes, the outwarde kinde of the thyng, whiche is vsed in them, remaineth stil in the own nature & substance  
ynchan

## OF THE ALTAR.

unchanged: But in this most highe sacrament of the aultare, the creatures, whiche be taken to the vse therof, as breade and wine, do not remaine stil in their own substance, but by the vertue of Christes worde in the consecracion, be chaunged and turned, to the very substance of the body & bloud of our sauour Jesu Christ. So that although there appere the form of breade and wyne, after the consecracion, as dyd before, and to the outwarde senses nothyng semethe to be chaunged, yet must we, forsakyng and renouncyng the perswasion of our senses in this behalfe, geue our assent onely to fayth, and to the plain word of Christ, whiche affirmeth that substance there offred, exhibited and receiued, to be the very precious body and bloud of our lord, as it is plainly written by the Euangelistes, and also by saynt Paule. Where they entreatyng of the institucion of this sacrament, shew how our sauour Christ sittynge at his last supper with his apostles, toke bread and blessed it, and brake it, and gaue it to his disciples, & said: Take ye and eate, This is my body: And also whan he gaue the cup, he said: This is my bloude of the newe testamente, whiche shall be shed

Mat. xxvi.  
Mar. xiiii.  
Luc. xxii.  
i. Cor. xi.



## THE SACRAMENT

for many, for the remission of synnes.

By these wordes it is playne and euident, to al them, which with meke, humble, and sincere herte, wyl beleue Christes wordes, and be obedient vnto faith, that in the sacrament, the thinges that be therin, be the very body and bloudde of Christ, in very substance.

Whiche thyng, who so euer wil deny, he denieth the very open and plain wordes of Christ, whiche can not be but true: for he is truthe it self, and can not lye. Wherefore in this mooste highe mystery no man ought to reason ouer far, nor go about to compasse the wyl and worke of god, by his weke sense and imaginacion: But we muste withoute further searchyng, geue firme assent and credence, vnto Christes almightie worde, by the whiche heauen and earth wer made, and not trouble our wittes, in labouryng to comprehend the power and myghte of god, but rather (stedfastly geuyng faith to his word) apply our hole wil and offeccion, to atteyne the fruit and profyte of this mooste holy sacrament, towards oure saluacion, accordyng to the intent of Christes institution: Who, of his inestimable mercy and loue towards vs, wyllynge that  
we

## OF THE ALTAR.

we shoulde haue perfit hope, strengthe, comforte and ioye in hym, and that we should haue continuall remembraunce of his most dere charitie, shewed towardes vs, in his deathe and passion, byd institute this sacrament, as a parmanent memoriall of his mercie, and the wonderful worke of our redempcion, and a perpetuall fode and nouryshment for our spiritual sustentacion, in this dangerous passage and trauayle of this wretched lyfe. It is therfore necessary, that in the vsyng, receiuyng, and beholdyng of this sacramēt, we haue harty remēbrānce of our most louyng and dere sauour Jesu Christe, that is to say, that we thynke effectuously of his most bitter passion, whiche he beyng the lord of glori, suffred for vs. And to bewaile our sinnes, which wer cause of the sayed deathe and passion, callyng mekelly for grace and the mercy of god, which moste abundantly is obteyned, by the vertue and merite of the same passion. And thinkyng that our lord, which gaue him selfe in that maner for vs, wyl not forsake vs, or caste vs awaie, but forgeue vs, if we truely repente, and wyll amend and become faithfull seruantes to him, whiche so derely hath boughte vs,  
and



## THE SACRAMENT

i. Pet. i.

and paid for vs neither golde ne yet siluer, as saynt Peter saith, But his owne precious bloud. Wherefore, seying we be so bought, we must know, that we be not our owne, that is to say, We maie not be at the libertie and wylidnesse of our own fleshe, nor we maie not be seruauntes to the worlde, nor the deuyl: but we muste be seruauntes to our lorde, and maister, Jesu Christ, in all obedience vnto ryght-wisenesse and godlynnesse, accordynge to his wyll and commaundementes.

i. Cor. xi.

Therefore when so euer we shall receiue or vse this holy sacrament, we must take heede, and haue reuerence to the maiestie therof, and beware that we com not vnworthily thervnto. For as saynte Paule saythe: He that eateth of that heauenly fode, or drynketh of the cuppe of oure lorde vnworthily, that is to saie, without due reuerence, faith, repentāce, charitie, and the feare of god, he eateth and drinketh his own damnacion, because he putteth no difference betwene the body of oure lord, and other meates. And further truely, sens christen men oughte to haue remembrance of god, whan so euer they goo to theyr bodylye meate or drynke, & receiue it not without thanks  
guyng

## OF THE ALTAR.

giuynge vnto god (as saint Paule saith)  
Whether ye eate or drynke, or what so  
euer ye do, do it in the name of our lord i. Cor. x.  
Iesu Christe: Howe muche more ought  
al christen men (whan thei come to be fed  
at the table of our lorde, & to receiue this  
blessed and glorious sacrament, to haue  
speciall and entiere deuocion, with moste  
thankefull remembraunce to god, for his  
goodnes declared towardes vs, in the be  
nefit of our redemption: And therefore  
amonges other names, this sacrament is  
called Eucharistia, that is to say, the sacra  
ment of thankes & blessinge. Forasmuche  
as it setteth before vs, and dothe exhibite  
vnto vs, the very price of our redempti  
on, and saluacion, whiche is the bodye of  
our lord, that suffred and dyed for vs.

Farthermore here is to bee noted,  
as touchyng the receyuing of this sacra  
ment, that althoughe our sauour Iesus  
Christe, at the fyrst institucion therof, in  
his supper, dyd minister it vnto his disci  
ples than present, vnder bothe the kyn  
des of bread and wyne: yet that facion  
and maner of mynistryng is not so neces  
sary to the receyuer, excepte it be to the  
prieste, whan he consecrateth: that with  
out the due obseruacion of that waie, mā  
might



## THE SACRAMENT

might not receiue that blessed sacrament, to his saluacion. For the benefitte or hurte that cometh to a christen manne, by receiuyng of this sacramente, standeth not in the facion or maner of receiuyng of it, vnder one or both kindes, but in the worthie or vnworthie receiuyng of the same. For he that receiueth this sacrament worthily, vnder the one kinde, as vnder the fourme of breade onely, recey ueth the hole body and bloud of Christ, and as manie and greatte benefittes of Christe, as he that receiueth it in bothe kindes. And therfore if any man shoulde teache, that the laie people (which by the ordinance and auncient custome of the catholike church, haue vsed to receyue this holy sacrament in fourme of breade onely) be seduced, and so cause them to thinke, that the hole body and bloude of Christe were not comprehended in that onely forme of bread, as well as in bothe the kindes, this doctrine ought vtterly to be refused and abiected, as a pestiferous and a diuelishe schole. For surely scripture teacheth the contrary. And also naturall reason, although it can not comprehend the hole misterie of this sacrament, yet herein it teacheth vs agreably with

## OF THE ALTAR.

With scripture, that the lively body can not be without bloud, and so men ought to be led from that fonde opinion (if any suche be) bothe by that faith and credite they owe to scripture, and in this pointe also by natural reason. Wherfore christen men ought not to grudge at this fourme and maner of receiuing of this sacrament vnder one kinde, vsed and allowed by the catholike churche, bothe to auoide that errour afore reherfed, and also for manie other weightie consideracions, concerning both the honour, of the sacrament, and the libertie and commoditie of the hole churche. And not onely lay men, but also priestes (sauyng whan they consecrate) vse to receiue this sacramēt none otherwise. Lette christen men therfore humbly apply them self, to put all erroneous fantasies (if any such arise) cleane out of their hertes, and satisfie theim selues with this, that whan they receiue this sacrament worthilie, though it be but in one kinde, they lose no parte of the profit and benefitte, promised by vertue of the saied sacrament.

Wherfore considering (as is afore reherfed) the dignity and excellency of this sacrament, we ought with al humblenesse  
of



## THE SACRAMENT

of hert and deuocion, to prepare our selues, that we (vsing accordingly the same) may be partakers of such frute and grace as vndoubtedly is offered and geuen to all suche, as in due maner receiue this sacrament. For thei that so do, be made one with Christe, and dwell in hym, and he in them, as he saith in the. vi. chapiter of saint Johns gospel, where he speaketh also of this sacrament. This is the bred whiche descended frome heauen, that who so euer eateth therof shoulde not dye, I am the liuely breade, whiche haue descended frome heauen, yf anye shall eate of this breade, he shall lyue euerlastyngly. And than he declaryng him selfe, what he meaneth by the bread, sayeth, as incontiently foloweth: And the bread, whiche I shall geue, is my fleshe, whiche I shall geue for the life of the worlde. Whiche wordes be most comfortable, for the perfit confirmacion and establyshment of our sayth in this sacrament: For as muche as they bothe certifie vs, that his very fleshe, bloud, and body, is that meate, whiche we receiue in the sacrament, and that also it preserueth from death, and conferreth lyfe to all, which duely receyue it. For sayng  
it is

## OF THE ALTAR.

It is the very body of our sauiour Christ, which is vnited and knit to his godhead in one person, and by reason therof, hath the very vertue and substance of life in it, it must nedes consequently, by the moste holy and blessed participaciō of the same, geue and communicate life also to them, that worthily receyue it: And it indueth them with grace, strengthe, and vertue, agaynste all temptacion, sinne, and death, and doth muche ease, and relieue all the troubles diseases and infirmities of their soule. For seying the womanne, whiche was diseased with the fluxe of bloude (as it is wryttenne in the gospell) was healed, by touchyng the hemme of the garmente of Christe, thorough the vertue whiche came frome hym: Howe muche more shall they fynde remedy of the sickness and malady of their soule, whiche with due reuerence and faythe, receyue and eate the blessed body of Christe, and so be made lyuely temples of him, dwellinge in them, yea, made as one fleshe and body with hym? For this heauenlye meate is not tourned into our substance, as other corporall meate is, but by the godly operacion thereof, we bee tourned towardes the nature of it, that is to



## THE SACRAMENT

say, of earthly, corruptible, and sinful, we be made heavenly, spiritual, and strong against sinne, and all wickednes.

And further it is to bee remembred, that as in the receyvinge of this sacrament, we haue mooste entier communion with Christ: so be we also ioyned by the same in mooste perfitte vnitie with his churche, and all the membres thereof.

And for that cause amonges other, this sacrament was instituted of our sauoure Christe, in the fourme of breade, to signifie the vnitie, concorde, and charitie, that is betwene Christ our head, and his mystical body the church, and euery part and membre thereof one with an other.

i. Cor. x. For as breade is made of many graynes or cornes, whiche al make but one loofe: so shuld al true christen people, being many in nombre, yet be al one in faythe and charitie, as saynt Paule sayeth, we bee one bread and one body, al that be partakers of one bread, that is of this blessed sacrament.

Finally it is to be noted, that although Christe at the fyrst institution of this sacramente, dyd consecrate and geue it to his dysciples, at supper, after they had eaten

## OF THE ALTAR.

eaten the paschall lambe, partely to declare, that the sacramentes and sacrifices, of the olde lawe, shoulde frome thense fourthe cease and take an ende, and partely, that by this sacramente, beyng the laste thyrng that he nexte before his death, lefte vnto his disciples, the remembraunce of hym shoulde bee the more deeply and effectuously imprynted in the heartes of theym, and of all other that after shoulde receyue the same: Yet (as sayncte augustine sayeth) it was thoughte good to the apostles, and the vniuersall church, beyng moued with the holy goste, for the more honoure of so hyghe a sacramente, and for the more reuerence and deuoute receyuyng therof, that it shoulde alwayes be receyued of christen people, whan they bee fastyng, and before they receiue any bodily sustenance, excepte it be in case of syckenes or necessitie.

Wherfore considering the most excellent grace, efficacy, and vertue of this sacrament, it were greatly to be wished and praied for, that al christe people had suche deuocion therunto, that they wold gladly dispose and prepare theym selues to the more often woorthy receyuyng



## THE SACRAMENT

of the same. But seying that in these last dayes, charitie is waxed colde, and synne dothe abounde (as Christe saierh in the  
Mat. xxiiii gosspeil that it shulde) yet if christen men wil auoide the great indignacion of god, it shall be good for them, whan so euer they receiue this sacrament them selues, or be present, where it is ministred or vsed; as specially in the time of masse, to behaue them selfe reuerently, in pure deuocion and praier, and not to talke or walke vp and downe, or to offende their brethren, by any euill example of vnreuerence to the saied sacrament: except they will declare them selfe to haue small regard to our sauour CHRISTE, there bodily presente, of whiche vnreuerence and contempte maie ensue, not onely spirituall punishmentes of god, by withdrawing his grace from suche vngodlie persones, but also bodily and open scourge, as sainte Paule sheweth to the  
i. Cor. xi. Corinthians. That for the vnworthie entreatyng and vsyng of this sacrament, manie amonges them were weake, sicke, and died.

The

## The sacrament of matrimony.

**A**S touchynge the sacramente of matrimonie, and the institution therof, you shall vnderstand, that almightie God, at the first creacion of manne, considerynge of his infinite goodnesse and wisdom, howe necessary it was, to couple and conioyne manne and woman together in mariage, as well for their mutuall aide and comforte, and for the preseruacion and continuance of man kynde in lafull succession, as also that the same generacion might after the fall of man, be exercised perpetually, vnto the worldes ende, without synne and offence towardes god, did conioyne Adam and Eue together in mariage. And then instituted matrimonie, and consecrated and blessed it by his holie worde, as appereth in the booke of Genesis, where is also described the vertue and efficacie of the same, by these wordes following: *Nowe this bone is of my bones, and this fleshe is of my fleshe, and therefore the manne shall leaue his father and mother, and adhere and cleaue vnto his wife, and they shall be two in one fleshe and in one bodie.*

Gen. ii.

B.iii.

By



## THE SACRAMENT

By whiche wordes it is mente, that by the vertue and efficacie of matrimonie, rightfully and by the auctoritie of God contracted, the man and woman, whiche were before two bodies, be nowe vnited and made one body, duryng theyr lyues, so that the husbände hath no power of his owne body, to vse the same as hym lyfte, and with whom hym lyketh, but it is his wyues, and with hir onely he may vse the act of matrimonie. Nor the wife hath any power of hir owne bodye, to vse it as her lyfte, or with whom her lyketh, but her body is her husbandes bodye, and with hym onely maye she vse the acte of matrimonie. And therefore the sayde two personnes so conioyned, maie not after be diuided, for any affectiō on to father or mother, or for any earthly thinge in the world, but eche must adhere and cleaue to other, foras muche as they bee nowe two personnes in one fleshe and in one bodie.

**Secondly** how that almyghty god, allowyng and approuyng the saied institution of matrymonie, sanctified and blessed it with his holy worde immediately after Noes fludde, saynge vnto Noe, and his children in this wise: Increase  
and

## OF MATRIMONY.

and be ye multiplied, & replenyſhe the earth. This institution of matrimonie thus allowed by god vnto Noe and his children, although it was a ſufficient inſtruction vnto them, and all their poſteritie, howe to vſe the ſame in all puritie and cleannesse, to goddis pleasure and his contentacion: yet God conſyderynge the naturall inclinacion of man to malyce and ſynne, dydde afterwarde further explicate and eſtablyſhe the ſame by his other lawes written, wherby God prohibyted, that any matrimony ſhoulde be made in the degrees folowynge, that is to ſaie:

No man ſhall marry with his mother, his grandame, his great grandame, and ſo vpwarde: neyther maie he marry with the wife of his father, his grandfather, or his great grandfather, and ſo vpwarde: neyther any man maie marry with the ſyſter of his father, or of his mother, his grandfather, or his grandmother, and ſo vpwarde: neyther maie any man mary with the wyfe of hym, that is brother to his father, his mother, his grandfather, his grandmother, and ſo vpwarde. And lykewiſe euery woman is forbydden to marry any man, within any

¶ iiii degrees



## THE SACRAMENT

degrees aboue reherſed. It is alſo further forbidden, that any manne ſhall marry with his liſter, whether ſhe be his hole ſiſter, or his halfe ſiſter, begotten in marriage, or out of marriage: neither mai he marrye with his brothers wife, nor with his wifes ſiſter. Whiche lawes of prohibition in marriage, althoughe they were not by expreſſe woordes of God, declared at the firſte inſtitucion of matrimonie, ne alſo whan the ſame was allowed after Noes fludde, yet God did ingraue and imprynthe the ſame lawes in the herte of manne, before they were written by Moyses. And for as muche as the naturall lyghte and knowlage of manne, was not onely by originall synne obſcured and blynded, but alſo in the mooste parte of men, by the increaſe of synne and malice, in longe continuance and proceſſe of time almoſt periſhed and extincte: In ſo muche that they coulde not perceiue nor iudge, what thynges were of their owne nature nought and deſteſtable in the ſight of God, ne yet howe farre the naturall honeſty and reuerence, whiche we owe vnto ſuch perſones, as be nere of our kynne or alliaunce vnto vs, was extended: God therfore wyllyng  
manne

## OF MATRIMONY.

man to retourne frome darkenesse, commaunded his prophete Moyses to promulgate and to declare by his woorde vnto the people of Israell, the sayde lawes of prohibition of matrimony in certayne degrees of consanguinitie and affinity, as is before mencioned. In the declaracion of the whyche lawes of prohibition, Moyses soo tempred his woordes, that it maie evidently appere thereby, that not onely the Jewes, but alsoo all other the people of the worlde, were as muche, and as straightly bounden to the contynualle obseruacion of the same lawes, as they were to the other morall lawes of the tenne commandementes.

**Thirde**ly that the coniunction betweene man and woman in matrimonie, bothe not onely signify and represent the perfite and indissoluble coniunction and vnion of the nature of god, with the nature of man, which was fulfilled, whā the seconde persone in trinitie, descendynge from his father, dyd take vpon hym the very fourme and substance of our nature, and so these two natures were vnited and knitte together in one persone : but also thereby is signified and represented the

G.v.                      societie



## THE SACRAMENT

societie and coniunction in perfitte and indissoluble loue and charitie betweene Christe and his church, that is to saie, the congregacion of all christen people. And this to be true, saint Paule hym selfe affirmeth in the fift chapter of the epistle vnto the Ephesians. In whiche place the apostle myndyng to proue and perswade, that all women, beyng married, ought to loue, to reuerence, to honour, to obeye, to be subiecte vnto their husbandes in all thynges: euen as the church is subiecte vnto Christe: And likewise that all husbandes oughte and be bounde to loue their wyues, euen as they loue their owne self and their owne bodies, and euen as Christe loueth the church his espouse: He bringeth in the first institucion of matrimonie, as it was ordeyned by god in Paradise, and alledgeth the woordes of god, as they be before rehersted: vppon whiche wordes the apostle inferreth and saith: This coniunction of manne and woman togither in marriage, wherby they are knitted, vnited, and made all one fleshe and one bodie, Is the sacrament, that is to say, a mystery & significacion of that great and meruailous coniunction, whiche is  
betwene

Ephie. v.

## OF MATRIMONY.

betweene Christe and his church. For like as by vertue and efficacie of the first institution of matrimonie, the husbände and the wife be made to be but one body, wherof the husbände is heade: Euen so Christ doth knyt and vnite, conglutinate and make his church to bee one bodye with him, wherof he is the very heade. By the whiche wordes of saynt Paule, it appereth not onely what is the vertue and efficacie of matrimonie, in the vntynge and incorporatynge of two bodies in one, but also that it dothe signifie this other coniunction, whyche is betweene Christ and his church. And that this coniunction betweene Christ and the church, is the very selfe thing, which is signified and represented by the other coniunction of man and womanne in marriage. For though saynt Paule vsed in this place, other argumentes and perswasions, taken of the lawe of nature, to enduce married persons, the one to loue the other, sayng that men naturally dō loue and noryshe their owne bodies and their owne fleshe: Yet he vseth this as a reason of greatte efficacie, to persuade his purpose, that is to say, that all husbandes & wyues ought so to vse them selues the one



## THE SACRAMENT

one to the other, that they: matrimonie, and all they: woorkes and affections in the same, might and shulde co:responde, and bee conformable and lyke vnto that most holy thyng, whiche is signified and represented therby, that is to saie, vnto that spirituall coniunction, whiche is betwene Christ, and his spouse the church. And that therefore especially, the manne ought and is bounde to loue his wyfe, and the wyfe to loue and obey hir husbände in all thynges, leste by doinge the contrary, they shuld make they: matrimonie vnlke to the thing that is signified therby.

**And** thus was matrimonie not onely instituted by god. sanctified by his word, and dignified by his lawes, euen frome the begynnyng of the worlde: But also Christ hym selfe dyd accept, approue, and allowe the same in the newe testament, as well by his worde, as also by his sundry woorkes and dedes testifying the same: In so muche that he being inuited to a certayne maryage, made in Cana a towne of Galilee, dyd vouchsafe, not onely to come thither, and there to honour the sayd mariage with his corporall presence, and with the presence also of his blessed

Ioan.ii.

## OF MATRIMONY.

bleſſed mother and his holy apoſtelles :  
but there he began alſo by tournynge of  
water into wine, firſt to worke myracles,  
and to manifeſt his glozy vnto the world.  
And afterward in one other place, when  
the phariſees came vnto him, and deman-  
ded, whether a man myght laufully bee  
diuorced from his wyfe for euery cauſe :  
Chriſte puttyng the ſaid phariſees in re-  
membraunce of the fyrſte inſtitucion of  
matrimonie, ſaid vnto them : Haue you  
not redde, how that god, whiche created  
all thynges in the begynnyng, dyd alſo  
fourme and create man and woman, and  
ſaid theſe wordes : Therefore the man  
ſhall leaue his father and mother, and  
ſhall adhere and cleaue vnto his wife, and  
they ſhalbe two in one fleſhe and one bo-  
dy : Wherefore vnderſtande you (ſayeth  
he) that ſyth man and woman conioyned  
in matrimonie, be by goddis ordinaunce  
but one fleſhe and one body, they ſhuld  
not afterwarde be ſeparated or diuorced  
one frome the other. And vnderſtande  
you alſo, that it is not lafull for any man  
to ſeparate and diuide thoſe perſones a-  
ſunder, whyche by goddis wooorde and  
his wyll and power be conioyned togy-  
ther. And when the phariſees replying  
there

Mat. xix.



## THE SACRAMENT

thervnto, saied: Why than did Moyses commaunde vs, to make a libell of diuorce, and so to departe and separate our selues from our wyues? Christ answered them and saied. Moyses considering the hardenesse and obstinacie of your hertes, did permit and suffre you so to do, howe be it I saie vnto you, that it was not so at the beginnyng, that is to saie, it is clene contrarie to the godly institution and naturall order of the lawes of matrimony, as it was instituted by god at the beginnyng, that any manne married shulde be diuorced from his lausfull wife, and be sette at libertie to marry. And therfore I say againe vnto you, that who so euer doth forsake his lausfull wife, onlesse it be for adulterie, committed by hir, and marry an other, I saie he committeth adulterie in so doying. And lyke wise what woman so euer doeth forsake hir lausfull husbände, and marrieth an other, she also committeth adulterie, and the man also that marrieth hir, offendeth in like maner.

These woordes of Christe evidently declare his sentence in the approbacion of the institution of matrimonie, made at the beginnyng of the worlde, and  
that

## OF MATRIMONY.

that it is Chriſtes wyll and commaundes  
ment, that the people of god ſhoulde  
folowe and conforme their doyngeſ vn-  
to the lawes of matrimonie than made,  
and ſhoulde obſerue the ſame in ſuche  
puritie and ſanctimonie, as it was firſte  
ordeyned, without ſeparacion or di-  
uorce, and that vnder the peine of dama-  
nation.

And here alſo is one thing ſpecially to  
be noted, that in theſe wordes of Chriſt,  
(That which god hath conioined, man  
maie not ſeparate) is declared the in-  
finite benignitie and goodneſſe of God  
towardes vs, in that he hath not onely  
conioyned our firſt progenitours Adam  
and Eue together in marriage, wherby  
he gaue vnto vs the originall beginnyng  
of our procreacion, but that he dothe alſo  
euer ſithe that tyme, continually aſſiſte  
manne and woman, and worketh with  
them in this coniunction of marriage,  
and is the very authour of all matrimo-  
nies, whiche be laufully made betwene  
manne and woman. And therfore ſainte  
Paule ſaieth: *Honorabile coniugium in  
omnibus, & thorus immaculatus*, that is  
to ſaie: Matrimonie is honourable in  
al, and the bed vndefiled.

Hebr. xiii.

An



## THE SACRAMENT

**A**n other thyng also is to be noted, that not onely the acte and procreacion, whiche els of it selfe were vnlaufull: is by the sacramente made lawfull: but all so that the good bringing vp of children, borne in matrimony, is so well accepted of God, that vnto it as vnto other good workes, done in faythe by grace, is promised lyfe euerlastyng, accordyng to the wordes of saint Paul, where he sayeth: The woman was seduced and blinded by the serpent, and so synned deadely, but she shall bee saued by procreacion and bryngyng fourthe of chyldren, if the same doe perscuere and continue in faythe and loue towards god, and in hoipnesse and temperaunce in their actes and dedes. And as this is spoken of the womanne, so it is also verified in the man, doyng his duetie likewyse as is required of the woman.

**F**inally it is to be consydered, howe in matrimonye be commended specially thre good thynges, all whiche, they that contracte matrimony, oughte to remembre and regarde: First of all, the thyng it selfe, whiche is signified therby, whiche as is sayde before, is the highe, the  
God,

## OF MATRIMONY.

mightie, and incomprehensible worke of  
God, in the coniunction of Christe and  
the church together, wrought by hym  
to our singular benefite and euerlastyng  
saluacion. And that therfore the manne  
and wife oughte to liue together in per-  
fytte vnitie and concorde, and to loue  
eche other as their owne bodies, and  
to vse the same in all cleannesse, puri-  
tie, and honoure, euen as Christe hym  
selfe loued his espouse the church, and  
suffered all afflictions and paynes to  
make hir glorious and voyde from all  
maner of spotte or wrinkle of vnclean-  
nesse. Whiche matier saint Paule moste  
godly declareth in his Epistle to the  
Thessalonians, where he writeth in this  
maner. I praye you bretherne, and in-  
stantly desire you for our lord Iesu  
Christes sake, that lyke as ye haue herd  
heretofore of vs, howe and in what ma-  
ner you shoulde go forwarde, and please  
god, so ye do proccde in the same, and  
that after suche sorte and maner, that  
you maie continually profite and en-  
crease therein. You remembre I doubt  
not, what preceptes and commandemen-  
tes I haue geuen vnto you in times past,  
in the name of our lord IESV CHRIST:

Ephe.v.

i. Thes. iiii.

¶

And



## THE SACRAMENT

And now e in like maner, and in his name also, I saie againe vnto you, that the will and commaundement of god is, that you shoulde sanctifie your selues, that is to saie, that you shoulde abstaine from all maner of fornicacion, and that euery one of you shulde vse and kepe the vessell of his body, in holinesse and honour, and not in desire of carnall concupiscence, like as the Gentiles do, whiche knowe not God, and that no man shuld craftily compassse and circumuent his brother, to obtaine his fleshely lustes: For almightie god taketh vengeance vpon all such people, as do committe any of those thinges. I knowe you also, that god hath not called vs to vncleannesse and filthinesse of life, but vnto holinesse and sanctimonie, And therfore I do exhorste you all, and in the name of god commaunde you, to eschue all fornicacion and adultery, all vncleannesse and carnall concupiscence, all filthinesse and vnpure liuyng in fleshely lustes of the bodie. And I saie further, that who so euer dispiseth and breaketh these my commaundementes, dothe not dispise me, but dispiseth god: For they be his commaundementes, whose spirite ye haue receyued.

The

## OF MATRIMONY.

The seconde good thyng, whiche ought to be remembred, in the saied sacrament, is the faith and mutuall promise, made betwene the husband and the wife, conioyned in lawfull matrimonie, wherby and by the vertue of the saied sacramēt, the persons so lawfully conioyned be bounde eche one to kepe promise with the other, according to such trust and confidence, as eche had in the other, and expressed by wordes in the same contracte, whiche promise god did assist and ratifie, & is now party therunto: so that the breach of that promise and faith, is nowe a high and displeasing offence vnto almighty god, like as the obseruacion and keeping therof, is in the syght of god pleasant, acceptable, and meritorious, and the knotte also and bond of matrimonie, contracted betwene the saied persons, is made thereby to be indissoluble. Trough it is, that if in any mariage it maie appere, and be duly proued, that there is suche insufficient impediment, by the lawes of god, or by the lawes of the realme, that the same matrimonie was at the beginnyng vnlawfull, and of none effecte: in that case, the churche maie and oughte, to diuorce the same persones, so vnlawfully contracted,



## THE SACRAMENT

and declare, that suche matrimony is vna  
lafull, and the bonde therof, to be of no  
strength or efficacy, because it was neuer  
good from the beginning. Not withstan-  
ding in mariages lafully made, and accor-  
ding to the ordinance of matrimonie pre-  
scribed by god and the lawes of euery re-  
alme, the bond therof cannot be dissolued  
duryng the liues of the parties, betwene  
whom suche matrimonie is made.

Tob. iiii.

The thirde good thyng to be consi-  
dered and obserued in matrimony, is the  
childe that cometh of marriage, and the  
good and vertuous educacion and bring-  
yng vp of the same. Wherunto al maria-  
ed men and women ought to haue a speci-  
all regard, and to folow therein the exam-  
ple of Eho by, whiche taught his sonne  
from his infancy, to loue and dread god,  
and to flee and absteyne from all maner of  
synne for goddes sake. For surely if the  
fathers and mothers be negligēt in good  
bringyng vppe of their children in their  
youth, and suffre them to fall into folies  
and synne, in defaut of due correction and  
chastisemēt of thē for the same, no doubt  
they shall answer vnto god for it, as it  
appereth by the great stroke and punish-  
ment of god, whan he did sodeinly strike

Ely

## OF MATRIMONY.

Ely vnto death, because that he knowyng  
his children to do amisse, did not punishe  
them therfore. i. Reg. ii.  
& .iii.

**AND** therfore let all parentes employ  
their diligence and busie cure to educate  
and instructe their children, by al meanes  
in vertue and goodnesse, and to restrayne  
them from vices, by conuenient discipline  
and castigation, accordyng to the sayng  
of the wise man : Withdrowe not thy Pro. xxiii.  
iuste discipline from thy childe, for if thou  
do so, he will fall into sundry inconuenien-  
ces, and so finally shalbe losse and vndoed.  
Wherfore spare not to chastise thy child  
with the rodde, and so doyng, thou shalte  
deliuer his soule from hell. And concer-  
nyng the childes duetie towards the far-  
ther, it shall be declared hereafter in the  
commaundementes.

## The sacrament of Orders.

**A**S concernyng the sacramente of  
Orders, it is to be vnderstād, that  
order is a gifte or grace of minis-  
tracion in Christis church, geuen of god  
to christen men, by the consecracion and  
imposicion of the bishops handes vppon  
them, and this sacrament was conferred  
b. iii.                      and



## THE SACRAMENT

and gyuen at the begynnyng by the apostles, as it appereth in the epistle of saint  
**ii. Tim. i.** Paule to Timothe, whom he had ordered and consecrate priest: where he saith thus: I do exhort the, that thou do stirre vp the grace of god, the which is giuen the by the imposition of my handes. And in an other place he doth monishe the same Timothe, & put him in remembrance of the rote and ministry, that he was called vnto in these wordes: Do not neglect the grace, which thou hast in the, and the which is geuen the thorough prophecy, & with imposition of handes, by the authoritie of priesthod.  
**i. Tim. iiii.** Wherby it appereth, that saint Paul did consecrate and order priestes & bishops, by the imposition of his handes. And as the apostles them selues in the beginning of the church, did order priestes and bishops: So thei appointed and willed the other bishops, after them, to do the like, as saint Paul manifestly sheweth in his epistle to Tite, sayig thus: For this cause I left þ at Crete that þ shuldest ordein priestes in euery cite, accordinge as I haue appoynted the. And to Timothe he saith: See that thou be not hasty, to put thy handes vppon any man.

And

## OF ORDERS.

**And** here is to be noted, that although this forme before declared, is to be obserued in gyuyng orders: yet there is no certayne rule prescribed or limited, by the worde of god, for the nomination, election, presentacion, or appoyntyng of any suche ecclesiasticall mynisters: But the same is holly left vnto the positive lawes and ordinaunces of euery chursten region, prouided and made or to be made in that behalfe, with the assent of the prince and rular. And as concernyng the office and duetie of the said ecclesiasticall ministers, the same consisteth in true preching and teachyng the word of god vnto the people, in dispensyng and mynistring the sacramentes of **Christe**, in consecrating and offeryng the blessed body and bloude of **Christe** in the sacrament of the aultar, in losyng and assorlyng from synne, suche persones as be sorry, and truly penitent for the same, and excommunicatyng suche as bee gyltie in mannyfeste crymes, and wyl not bee reformed otherwyle, and finally in prayng for the hole church of **Christe**, and specially for the flocke, commytted vnto theym. And although the office and ministry of priestes and byshops, stande chiefly in these thinges



## THE SACRAMENT

before reherſed: yet neyther they nor any of them maie exerciſe and execute any of the ſame offices, but with ſuche ſort and ſuche limitation, as the ordinances and lawes of euery chriſten realme, do permitte and ſuffer.

**And** becauſe it is not mete, that this ſo chargeable a cure, ſhould be committed to euery man, that peradventure, ambitiouſly woulde deſire it. Therefore ſaint Paule dothe diligently ſette out to his diſciples **Timothe** and **Tite**, the conuerſacion, learning, condicions, and qualities of them that ſhulde be admitted to the miniſtery of prieſthode, wiſtyng in this maner: A biſhoppe or a prieſt ought to be blameleſſe, as the ſteward of god, not wilfull, not angry, no drunken, no fighter, not greedy of filthy lucre, but geuen to hoſpitalitie, liberall, diſcrete, ſobre, rightuous, deuoute, temperate, and continent, and ſuche one as holdeth the true word of doctrine, that he may be able to exhort with hoſome learning, and to reprove them that ſay againſt it. Thus we haue ſhortly touched, firſt the ording of prieſtes and biſhops: Secondly, their miniſtery office and duetie, with the charge and cure belonging

i. Tlm. iii.

&. Tit. i.

## OF ORDERS.

longyng therunto, and finally the qualities and condicions required in the same.

And for as muche as it is an old heresy of the Donatistes, condemned in the generall counsels, to think that the word of god, and his sacramentes, shuld be of no efficacie, strength, or vertue, whan they be ministred by euyl men, it is to be remembered, that accordyng to the sayinge of saynt Gregory Nazianzene: Like as there is no difference betweene the selfe same ymage or figure of any thyng imprinted with a sygnet of golde, and a sygnet made of yron, or of wodde, or any other vylle matter, euen so the wooorde of god, and the sacramentes of god, ministred by an euyl and noughty man, be of the selfe same vigour, strength, and efficacie, as whan they be ministred by a man of excellent vertue and goodnesse. The cause and reason wherof is, for that the priestes and bishops, although in the execucion of their office and administration, they do vse and exercise the power and auctoritie of god, commytted vnto them: yet they be not the principall causers, nor the sufficient, or of them selues the efficient causers, or giuers of grace, or of any other spirituall gift, which procedeth



## THE SACRAMENT

cedeth & is geue of god, by his word and his sacramentes: But god is the onely principall, sufficient, and perfit cause of all the efficacy of his word, and his sacramentes, and by his onely power, grace, and benefittes it is, that we receiue the holy goste, and his graces, by the office and administracion of the saied priestes and bishops: and the saied priestes and bishops be but onely as officers, to execute and minister with their handes and tonges, the outward and corporall thynges, wherin god worketh and geueth grace inwarde, accordyng to his pacte and couenaunt, made with and to his espouse the church. And this also Chrysostome affirmeth, the. lxxxv. homilie vpon saint John, where he saith in this maner: what speake I of priestes, I saie that neither angell nor archangell can geue vs any of these thynges, whiche be geuen vnto vs of god, but it is the father, the sonne, and the holy goste, whiche is the effectuell cause of all these thynges, the priest doth onely put to his handes, and his tongue: And in this point sainte Ambrose also agreeth, with the saied saynges of Chrysostom writing thus: The priest layeth his handes vppon vs, but it is

## OF ORDERS.

It is God, that geueth the grace: the prieste layeth vppon vs his besechyng handes, but God blesseth vs with his mightie hande: The bishoppe consecrateth an other bishoppe, but it is god that geueth the worthinesse. Wherefore we muste alwaies thinke, and beleue, that the vertue and efficacy of the worke of God, and his sacramentes, consisteth and dependeth, in and vppon the commandement, ordinance, power, and auctoritie of God onely, and that neither the merites or worthinesse of the ministers, be they neuer of such excellency, do geue them their auctoritie, strength, or efficacy, neither yet the malice, nor corrupte liuyng of them, be it neuer so euill, can frustrate or take away frō the said word or sacramentes, their said power, auctoritie, strength or vertue.

Moreouer astouchyng the order of deacons we rede in the actes of the Apostles, that they were ordred and instituted by the same apostles, by praier and imposition of their handes vppon them. And as for the qualities and vertuous conuersacion, whiche be required in them, saint Paule setteth them out in his epistle to Timothe, in these wordes: i. Tim. iii.

Act. vi.

Deacons



## THE SACRAMENT

Deacons ought to be chaste, not double  
tongued, no drunkardes, not greedy of  
filthy lucre, hauing the misterie of faith  
in a pure conscience. And their office in  
the primitive church, was partly in mys-  
nistrying meate and drynke, and other ne-  
cessaries, to poore people founde of the  
church, partly also in minystryng to the  
bishops and priestes, and in doing their  
duetie in the church. And of these two  
orders onely, that is to saie, priestes and  
deacons, scripture maketh expresse men-  
cion, and how they were conferred of the  
apostles by praier and impositiō of their  
handes. And to these two, the primitive  
church dyd adde and conioyne certayne  
other inferiour and lower degrees, as  
subdeacons, accolites, exorcistes, with  
dyuers other, of the whiche mencion is  
made of, bothe of the mooste auncient  
wyters, that we haue in the church of  
Christe, after the apostles, and also in di-  
uers olde counsailes, and namely in the  
fowerth counsaile of Aphrike, in whiche  
saynte Augustine was present, where as  
all the kyndes of orders, whiche were  
than in the church, be reherfed, and al-  
so with what rites and ceremonies they  
were conferred and gyuen at that tyme.  
And

## OF ORDERS.

And thus by succession from the apostles hath Order continued in the church, and hath euer bene called and counted for a sacrament, as it maie appeere by diuers other auncient writers, and specially by saynt Augustine, where he writeth thus, speakyng bothe of the sacrament of baptism, and of Order: Eyther of them (saith he) is a sacrament, and eyther of them is gyuen to men, by a certaine consecracion, the one whan a man is baptysed, and the other whan he is ordered: and therfore neither of them both, maie be iterate or repeted in the catholyke church of Christe.

And where as we haue thus summarily declared, what is the office and ministracion, which in holy scriptures hath ben committed to bysshops and priestes, and in what thynges it consisteth, as is afore reherfed, leaste peraduenture it myght be thought to some persons, that suche authorities, powers, and iurisdiccions, as patriarches, primates, archbysshops, and metropolitans, nowe haue or heretofore at any tyme haue had iustly and lausfully ouer other bishoppes, were giuen them by god in holy scripture: We thinke it expedient and necessary, that all  
men



## THE SACRAMENT

men shoulde be aduertised and taughte, that all suche lafull powers and authorities of one byshop ouer an nother, wer and be gyuen to them, by the consente, ordinaunce, and positue lawes of men onely, and not by any ordinaunce of god in holy scripture. And all other power and authoritie, whiche any byshoppe hathe vsed or exercysed ouer an other, whiche hathe not bene gyuen to hym by suche consente and ordynaunce of men, (as is aforesayed) is in veraie deede no lafull power, but playne vsurpacion and tyrannye.

And therefore whereas the byshop of Rome hathe heretofore claymed and vsurped, to be heade and gouernour of all pristes and bishops of the hole catho- like church of Chryste, by the lawes of God: It is euident, that the same power is vtterlye fayned and vnttrue, and was neither gyuen to hym by god in his holy scripture, nor alowed by the holy fathers in the ancient generall counsels, nor yet by the consent of the hole catho- like church. For it is paine, that Chryste neuer gaue vnto saint Peter, or to any of the apostles, or their successours, any suche vniuersall authoritie ouer all the o- ther.

## OF ORDES.

ther. But he set them all indifferently, and in lyke power, dignitie, and auctoritie, as it dothe evidently appere in all suche places, where any authoritie is gyuen to them by Christe. And also by saynte Paule, in his epistle to the Galatians, where he compareth hym selfe to James, Peter, and John, whiche were the most notable among the apostles, affirming hym selfe to be equall in authoritie with them.

**And** as concernyng the most auncient and most famous holy generall counsailes, it is euident, that they gaue the byshops of Rome, no suche authoritie, for in them be diuers actes & decrees, plainly testifieng the contrary.

**As** fyrste in the former counsaile of Nice, among other, there is one decree, that the patriarkes of Alexandria, and Antiochia, shulde haue like power ouer the countreis aboute those cities, as the bishops of Rome haue hadde ouer the countreys about Rome.

**ALSO** in the counsaile Mileuitane, in whiche counsaile saynt Augustine was presente, and subscribed to the same, it was decreed, that yf any clerke of the countreis of Aphyrike, wold appeale out  
of



## THE SACRAMENT

of Aphyrica, vnto any bishoppes beyond the sea, that suche a one shoulde be taken throughout al the countreis of Aphyrica, as a person excommunicate.

Moreover in the generall counsaile Constantinopolitan the fyrst, it was likewise decreed, that euery cause and controuersy betwene any persones shuld be determyned within the prouynces, where the matiers dyd lye, and that by the bishops of the same prouynces. And also that no bishops shuld exercise any power out of his own diocesse or prouince. And this was also the mynde of the holy doctour and martyr saynte Cypryan, and of the other holy fathers of Aphyrica, before the tyme of any generall counsaile.

And for the better and more playne and assured confirmation, that the bishop of Rome hath no suche vniuersall authoritie, neyther by goddis lawe, ne yet by any ordinances of any auncient catholike counsaile: It is to be considered, that in the. vi. greate counsaile Carthaginense, the bishop of Rome sent his legates to that counsaile, to allege and vendicate his ysurped primacy, and by title of the same, to defende and maynteyne the receyuing  
of

## OF ORDERS.

of appeles made vnto hym of causes and controuerfyes commenced in Africke, bycause the hole counsaile had by theyr decree, prohibited and forbidden before, all suche appeales to any foreyn bysshop. In the entreatyng and debatyng of whiche matier, the bysshop of Rome for his title, alleged onely a canon, made (as he pretended) in the fyrst Nicene counsaile. The byshops of Africka denyng any suche canon to be made. For triall wherof, messengers were sente to the patriarkes seas of the orient, to make serche for the hole canons of that counsaile. And finally after longe and diligent serche, whan the hole canons were brought furthe fro thens, there was no suche canon amon ges them, as the bysshop of Rome for his sayd title had alleged.

Wherbypon two thynges are to be noted, as euident by the premisses. Firste that the byshop of Rome hath no such primacye, nor any suche can chalenge by any wordes in scripture: For than the bysshop of Rome wolde at that tyme by his legates haue alleged it, and the greate multitude of so many fathers, as were assembled in that Africkan counsaile (of whom saynt Augustine was one) wer so welle  
I and



## THE SACRAMENT

and profoundly lerned in holy scripture, that noo suche thyng (yf it were there) coulde haue been hidde vnto them. And also they were so good and vertuouse, that if they had knowen it there, they than wolde haue made no acte before to the contrary, nor yet at that tyme, so earnestly and extremely refused it.

The seconde thyng to be noted, as euident by the premiffes is, that the byshoppes of Rome, haue no suche power giuen them by any ancient generall counsaile. For they at that time of this Ephraim can counsaile, wold than haue alleged it, where in deede they alleged none, but a pretended canon of the fyrst Nicene counsaile: whiche after great triall and serche as is aforesayd, coulde neuer be found in the autentikes. And that chapiter autentike, which of all the canons of that counsaile most cōcerneth the bishop of Rome, maketh directly and plainly agaynst the sayd pretended vniuersall primacy, giuing (as is saied before) to other patriarches lyke and equall authoritie in theyr countreys, as byshops of Rome had, and vsed than in the countreis about Rome.

Thirdly that the byshops of Rome had

## OF ORDERS.

had no such vniuersall primacy giuen vnto them by the common consente of the hole catholike church, it well appereth in that, that diuers patriarches and archbysshops haue of auncient tyme refused to owe vnto them any such subiectiō, as they by colour of an vniuersall primacye chalenged and requyred ouer them. As the patriarches of Constantinople, and other of the east, and tharchebishops of Rauenna, Millan, and suche other. And also Agatho hym selfe, beyng bishop of Rome, long after the. iiii. fyrst vniuersall counsailes, in his letters sent vnto them perour, concernyng a generall counsaile to be holden at Constantinople, playnly declareth and confesseth his primacye to extende onely to the bishops of the west and northe parties: And that in suche wyse, as it is euidente, that at that tyme the bishops of Rome, neither by the wordes of scripture, nor by any decree of an auncient generall counsaile, nor by the consent of the hole catholike church, had any suche vniuersall primacy, as he nowe requyreth.

And yf the byshoppes of Rome, wil alledge any later counsailes, for theyr pretended vnyuersall primacye, as the



## THE SACRAMENT

counsailes of Constance, Baill, and Florence: It is manifest and open, that the counsailes of Basill and Constance were in the time of scismes, and they which were there deuided into factions, after the fauour of their princes, whiche princis were also deuided, some fauor:ng thone parte of the scisme, some the other. And the greatte parte of the lerned men that were there, were of this later institute religious, and therfore obsequent to the pleasure and will of the bishoppes of Rome, and brought vp onely in this later scolasticall doctrine, and littell exercised or lerned in the holy scriptures, or in the old auncient doctours and writers. And both of those counsailes were dissolued and broken vp, without any perfit ende or conclusion. And sith that time, the canons pragmaticall of these two counsailes, be no where vsed nor yet alledged, as to be of effecte by the auctoritie of those counsailes. And as to the counsaile Florentine, ouer and besydes, that the greatest parte of lerned men there, were such as we spake of before, the consent also in this matier, of the Orientalles and Grecians that were there, semed to the hole countreys, that sent them, so farre bothe  
against

## OF ORDERS.

against scripture, and general counsailes, and their aunciēt holy writers, that they forthwith shewed them selues so much discontent with that consent of their ambassadours, that they then neither wolde receiue the determinacion concernyng the vniuersall primacy of the bisshop of Rome, neither sith that time coulde be induced to agree to the same.

And thus by all those thynges before rehersed, it plainly appereth, that the bishops of Rome, claimyng this pretended vniuersal primacie, do yet not onely without any ground of holy scripture, and without any consent of the hole catholike churche, but also contrary to the determinacion and decrees of such general counsailes, as the bisshops of Rome these many hundred yeres vnto this day, in their creacion do solemnly & expressely professe to kepe and obserue. For as it appereth by their own lawes and actes frō time to time, euery bisshoppe of Rome, whan he is created, doth openly and solemnly professe, that he shall inuiolably obserue & kepe all the canons of the first viii. generall counsailes, among the whiche be the canons before rehersed, plainly repugnaunt and contrary to his saied



**THE SACRAMENT**  
pretensed vniuersall primacie.

**Finally** this being manifestly declared & proued, that the bishops of Rome, hath not iustly and lausfully any suche vniuersall power ouer the bishoppes and clergie: all wise men maie easily perceiue and see, that they maie muche lesse claime to haue the hole monarchy of the world, and suche authoritie ouer all princis and kinges, that thei mai therby depose them from theyr realmes, dominions, and seignories, and transferre and gyue the same vnto suche personnes, as them lyketh: where as the scripture dothe teache and commande the contrary, that is to saie: That all chursten people, as well priestis and byshops, as all other, shulde be obedient vnto princis and potestates of the worlde. For the truthe is, that god constituted and ordeyned the authoritie of chursten kynges and pryncis, to bee the moste high and supreme aboue all other powers and officers in this worlde, in the regiment and gouernement of theyr people, and committed vnto them, as vnto the chief heades of their cōmon welthes, the cure and ouersyghte of all the people, whych be in theyr realmes and dominions, without any excepcion: And  
to

## OF ORDERS.

to them of right, and by goddis cōmandement, belongeth not onely to prohibite vnlawfull violence, to correcte offenders by corporall death, or other punysshment, to conserue morall honestie amonge their subiectis, according to the lawes of their realmes, to defende iustyce, and to procure the publike weale and cōmon peace and tranquillitie in outwarde and earthly thinges: But specially and principally to defende the faythe of Chryste and his religion, to conserue and maynteyne the true doctrine of Chryste, and all suche as be true preachers and setters furth thereof, and to abolysh all abuses, heresies, and idolatries, and to punyssh with corporall paynes, suche as of malice be the occasion of the same. And fynally to order, and cause that the sayde byshoppes and priestes, do execute theyr pastorall office truely and faithfully, and specially in those poyntes, whiche by Chryste and his apostles, was geuen and committed vnto them: and in case they shall bee negligent in any part thereof, or wold not diligētly execute the same, to cause them to redoubte and supplye theyr lacke. And yf they obstinately withstande their princis kynde monicion, and wyl not amende



## THE SACRAMENT

their fautes, than and in suche case, to put other in their romes and places. And god hath also comanded the said bishops and priestes, to obey with all humblenesse and reuerence, both kynges and princes and gouernours, and all their lawes, not being contrary to the lawes of god, what so euer they be, and that not only Propter iram, but also Propter conscientiam, that is to saie, not onely for feare of punishment, but also for discharge of conscience. Wherby it appereth well, that this pretended monarchie of the bishop of Rome is not founded vpon the gospels, but it is repugnant therunto.

And therfore it apperteineth to christen kynges and princis, for the discharge of their office and duetie toward god, to endeouour them selues, to refourme and reduce the same againe vnto the olde limites and pristine estate of that power, whiche was geuen to them by Christe, and vsed in the primitive church. For it is out of doubt, that Christes faith was than moste firme and pure, and the scriptures of god were then best vnderstande, and vertue did than most abounde and excell. And therfore it muste nedes folow, that the customes and ordinances  
than

## OF ORDERS.

than vsed and made, be more conforme and agreeable vnto the true doctrine of Christe, and more conducing vnto the edifying and benefitte of the church of Christ, than any customes or lawes vsed or made by the bishop of Rome, or any other addicted to that see and vsurped power, sith that time.

And therfore where as the kynges most royall maiestie, considering of his most excellent wisdom, not onely the notable decaye of Christes true and perfect religion, emonges vs, but also the intollerable thraldome, captiuitie, and bondage, with the infinite daungers and prejudices, which we his subiectes continually sustained, by reason of that longe vsurped and abused power, which the bishops of Rome were wonte to exercise here in this realme: hath nowe of his moste godly disposition, and by the consent of his nobles spirituall and temporall, by auctoritie of the hole parliament determined, no longer to suffre the bishoppe of Rome, to exercise any parte of his vsurped iurisdiction here within this realme, but clerely to deliuer vs from the same, and restore vs againe vnto our libertie.

¶

¶ Surely



## THE SACRAMENT

**S**urely we haue great cause, moſte ſoyfully and thankfully to embrace and accept the ſame, conſidering that therby no preiudice is done to goddes word or his ordinances. For as we haue ſhewed and declared before, it was by princis ſufferance onely, that the biſhop of Rome exerciſed any ſuch iuriſdiction within this realme, and not by the auctoritie geuen vnto him by Chriſt. And as for the biſhop of Rome, he can not pretend him ſelfe no more to be greued or iniuried therwith, than any of the kinges officers mighte worthily thinke, that the kinges highnes ſhuld do him wrong, in caſe he ſhuld vpon good cauſe remoue him from his ſeate and office, and committe it to an other. And as for vs the kynges faithfull ſubſiectes, we ſhall vndoubtedly receiue and haue therby ſingular wealth and commoditie, as well ſpiritually to the edifying of our ſoules, as corporally to the increaſe of our ſubſtance and riches. The which how muche it was impaired and decaied continually from time to tyme, by the great exactions of the biſhoppes of Rome, and ſuche treaſures as wente yerely out of this realme to his coffers for annates, annuities, and exemptions, pardons,

## OF ORDERS.

pardons, and suche other vnlauffull exactions: we doubt not, but all men indued with any witte and zeale to the wealth of this our countrey, do ryght well perceiue and vnderstande, and accordingly with herte and minde, will not onely pray for the kynges highnesse and his preseruacion, by whose occasion this light came fyrst vnto vs, but also firmly and constantly sticke to those lawes, whereby we haue so muche ease of wrongfull exactions and abuses, and also our prince and kyng now enioyeth moste rightfully his iust title, with restitution of his royall and imperiall dignitie and princely gouernance.

## The sacrament of Cōfirmation.

**V**he reade in holy scripture, howe the apostles, in the begynnyng of the churche, althoughe they did certainly knowe and beleue, that all such as had duely receiued the sacrament of baptisme, were by vertue and efficacie therof, perfittly regenerated in Christe, perfittly incorporated and made the verai membres of his bodie, and had receyued full remission of their synnes, and were  
indued



## THE SACRAMENT

indued with graces and giftes of the holy goste, yet they went vnto the people, after they were baptised, and so by their praier and imposition of their handes vpon them, the holy gost was giuen and conferred vnto them. And the said people dyd speake diuers langages, and prophesied: wherby not onely they, whiche hadde receiued baptisme, and professed Christ, were the better confirmed and established in Christis religion, and made more constant to confesse the same: But also other, which were out of the church and infidels, myght the sooner be reduced by suche gift and myracle from their errours, and be brought into the ryght belefe of Christe and his gospel.

Wherupon the holy fathers of the primitiue church, takyng occasion, and founding them selues vpon the said actes and dedes of the apostles, and considering also, that suche as had ones receiued the giftes and benefittes of the holy goste, by the sacrament of baptisme, myght and oftentimes dyd in dede, by temptation, frailtie, or otherwyle by their own sinne and malice, lose and fall from the same agayne: dyd vse and obserue (as it hath bene hitherto by succession of ages continued)

## CONFIRMACION.

tinued) that all christen people, shulde after theyr baptisme, be presented to their bishops, to the intent that by theyr prayers and imposition of their handes vpon them, and conignynge them with the holy Chrisme, thei shulde be confirmed, that is to saie, they shulde receyue suche gyftes of the holy goste, as wherby they shoulde be so corroborated and establi-  
shed in the gyftes and graces before receyued in baptisme, that they shulde not lightly fall agayne frome the same: but shulde constantly reteyn them, and perseuere therein, and shoulde also be made stronger and hardyer, as well to confesse boldly and manfully their faith, before all the persecutours of the same, and to resist and fyght agaynst their gostly enemies, the world, the deuil, and the fleshe: as also to beare the crosse of Christ, that is, to suffre and susteyne patiently all the afflictions and aduersities of this world, and finally that they shoulde attayne encrease and abundance of vertues and graces of the holy goste.

And although men ought not to contemne this sacrament, but shulde present their children vnto the bishop, to receiue at his handes the sacrament of cōfirmacion



## THE SACRAMENT

ciō, yet it is not to be thought, that there is any suche necessity of confirmacion of infantes, but that they being baptised and dyng innocentes, before they be confirmed, shalbe assured to attaine euerlasting life and saluacion, by the effecte of the sacrament of baptisme receiued.

### The sacramēt of extreme vnctiō.

**A**S touchyng extreme vnction, we muste vnderstande, howe accordyng to scripture, and the rule and ordre prescribed by the holy apostle saint James, the catholike churche of Christ, hath obserued and ministred this sacrament, to such as haue required it in their sickenesse and disease of bodie, to the intent that by the workyng of god in ministracion therof, the sicke man throughe praier of the priest the minister, and such as assiste him, might be releued of his bodily disease, and also attaine pardon and remission of his sinnes. For saint James saith: If any be sycke amonge you, lette hym call for the priestes of the churche, and let them praie ouer hym, annoyntynge hym with oyle, in the name of our lord, & the praier of faith shall

## CONFIRMACION.

shall saue the sicke man, and if he be in synnes, they shall be forgiven him.

By whiche woordes, like as the vse of the sacrament is confirmed and prooued, so that the churche maie well vse the same, with assuraunce, that god assisteth the ministracion thereof: So we muste also remembre, that althoughe health of bodie, whiche here is praide for, dothe not alwayes folowe, yet we shuld not doubt, but god ordereth mans praier therin, alwaies to the best, as he dothe of his infinite goodnesse, all other praiers that men make, who in deede know not what they shulde aske, ne what is best or most profitable for them. Wherfore all be it we be taught to make all our praiers in a most certaine faith, to attaine our desires, according to the general promise made by god through Christe: Aske and you shall receiue, whiche promyse can not faile, for goddes word can not be frustrate, but taketh euer effect: Yet maie we not truste our owne determinacion, and our iudgement so precisely in our praiers and requestes, but committynge our selues holely to goddes gouernance, we ought to take esteeme and iudge for the beste, what so euer god shall orde  
and

Math. vii.



## THE SACRAMENT

**Sapi. xiii.** and dispose for vs, although it be contrary to our praier and desire, which must euer haue direction and submission to gods pleasure, who knoweth our necessities, and can and will dispose all thynges sweetely and pleasantly, to the atteynnge of cuerlastinge comfort, whiche all good men chiefly desyre and praie for.

**Matth. vi.** **And** where as saynt James speaketh of remission of synne, to be obteyned in this sacrament, in as muche as the remission of synne, is a necessarye petition to be made of and for all men, consydering the frailtie of mans nature, whiche continually synneth, and therfore continually is taught to saie: Dimitte nobis debita nostra, Lord forgeue vs our trespases, We ought assuredly to trust, that god working in the ministracion of his sacrament, doth by the praier of the minister, and of suche as assiste hym, forgeue those synnes of the sycke man, whiche by the frailnes of his nature in sodayn mocions and vehement agonies, he dothe commytte and falle into.

**And** yet we ought not therevpon, to conceyue a vayne false hope of the effect of this sacrament, that lyuynge in filthy  
and

## OF EXTREME VNCTION

and abhominable synne, and not caryng to be deliuered from it by true penance, we shulde by the ministracion of extreme vnction, haue all our synnes forgiven: for this sacrament is ministred fruitfully, onely to those that be membres of Christes churche, and suche as being fallen out of the state of grace by deadly sinne, haue ben by penance restored to the same, whiche men by this sacrament, be strengthened & comforted in their agony and fight, againste the deuill, who in the time of sicknesse and vexacion of the bodie, is very busy to assaut them.


And where it is called the extreme vnction, that is to saie, the last vnction we must not so vnderstand it, as though this sacrament myght neuer be ministred but ones, that is to saie in extreme perill of deth, whā men be without hope of life: for it shuld rather be ministred in the entrie of sicknesse, and so oftner, whan so euer any great and perillous sicknesse and maladie shall come to any manne. But the fathers of the churche did call it by the said name of extreme vnction, because it is the last, in the respecte of the other vnctions, whiche be ministred before, in the other sacramentes of baptisme, confirma-  
tion,



nisters duely placed, there may be due spirituall fathers. for spiritual generacion. So that both the estates of matrimony and order, be for the hole church necessary, but yet not so necessarily commanded to any particular man.

**T**he other two sacramentes of confirmation & extreme vnction, although they be not of suche necessitie, but that without them mē may be saued, yet for as muche as in the ministracion of them, if they be worthily taken, men receiue more abundantly gostly strength ayde and comfort, They be very holsom and profitable, and to be desired, and reuerently receyued.

**The .x. commandementes  
of almyghty god.**

i  
ii  Thou shalt haue none  
other goddis but me,  
Thou shalt not haue  
any grauen ymage,  
noz any lyknesse of  
any thyng that is in heauen a-  
boue, oz in the earthe benethe, oz  
in

in the water vnder the earth, to  
the entent to doo any godly ho=  
nour and woꝛshyp vnto them.  
**T**hou shalte not take the name iii  
of thy loꝛde god in vaine.  
**R**emeinꝛbe that thou kepe holy iiiii  
the sabotte daye.  
**H**onour thy father and thy mo=  
ther. v  
**T**hou shalte do no murthꝛ. vi  
**T**hou shalte not committe adul=  
tery. vii  
**T**hou shalte not steale. viii  
**T**hou shalt not beare fals wyt=  
nesse against thy neighbour. ix  
**T**hou shalte not vniustly despyꝛe x  
thy neyghbours house, noꝛ thy  
neyghbours wyfe, noꝛ his ser=  
uante, noꝛ his mayde, noꝛ his  
ore, noꝛ his asse, noꝛ any thyng  
that is thy neyghbours.

**¶** iiii

**T**he



**The exposition of the first  
commandement of god.**

**Thou shalt haue none other  
goddess but me.**



This first commandemēt,  
like as it is firste in or-  
der, so it is the most chief  
and principall amonge all  
the other preceptes. For  
in this first commaunde-  
ment god requireth of vs  
those thynges, in the whiche consisteth  
his chiefe and principall worship and ho-  
nour, that is to say, perfitte faith, sure  
hope, and vnfained loue & dreade of god.

**And** therfore it is to be noted, that  
to haue god, is not to haue hym, as we  
haue other outward thinges, as clothes  
vpon our backe, or treasure in our che-  
stes, nor also to haue hym in our mouth  
outwardly, or to worshippe hym with  
knelyng, or suche other iestures onely:  
but to haue hym our god, is to conceiue  
hym in our hertes, to cleaue faste and  
surely vnto hym, with herte and minde,  
to putte all our truste and confidence in  
him, to set all our thoughtes and care,  
aboue

## COMMANDEMENT.

aboue all thynges to please hym, and to depende holy of hym, takyng hym to be infinitely good and mercifull vnto vs, beyng his creatures, and continuynge in his flocke.

**Secondly** god commandeth vs thus to do to him only, and to no creature, nor to no false & feined god. For as a kinde and louyng man, can not be content, that his wife shulde take any other housband: So can not our moste kind and moste louyng god and creatour be pleased, if we shuld forsake him, & take any other goddis. And surely he is more presēt with vs and more ready to shewe vs all kindnesse and goodnesse, than any creature is or can be. And already of his gift we haue al that we haue, meate, drinke, cloth, reason, witte, vnderstandyng, discrecion, and all good thynges, that we haue pertynyng both to the soule and the body. And therfore he will not suffre vnpenished so muche ingratitude and vkindenesse at our handes, that we shoulde forsake hym, and fixe our faithe and godlie truste in any other thyng besydes hym.

**Thirdly** by this pcepte god commaundeth vs, not onely to truste thus in

him

him



## THE FIRSTE

Deut. vi.

him: but also to geue him the hole loue of our hertes, aboue all worldely thynges; yea and aboue our selues, so that we maie not loue our selues, ne any other thyng but for him, accordyng as Moyses saith in the booke of Deuteronomie: Thy lord god is one god, and thou shalt loue him with al thy hert, and with al thy soule, and with all thy minde, and with all thy strength and power. And this loue must bryng with it a feare, that euen for very pure loue we ought to be muche ashamed and afraide, to breake the leaste of his commaundementes: Like as the childe, the more he loueth his father, the more he is lothe and afraide to displease hym in any maner of case.

**F**ourthly all they offende agaynste this commandement, which set their hertes and mindes vpon any worldly thyng aboue god. For what so euer we loue aboue god, so that we set our mindes vpon it, more than we do vpon god, or for it we will offende god, truely we make that for the time our god. For as saith Paul saith, The couetous man maketh his goodes his god, And the gluttonous man maketh his bealy his god. For the one setteth his mynde vpon his goodes, the o-  
ther

## COMMANDEMENT

ther vppon his bealy, more than they do  
vppon god, and for them they will not  
sticke to offende god.

Also all they which haue more confi-  
dence in the creatnres of god thā in god,  
do make the creatures of god their god.  
And how greuously god is offended ther  
with, we finde in the booke of Paralipo-  
menon, where it is witten, that whan A-  
za kyng of Iuda, beyng sore constrained  
by Baasa kyng of Israel, sent for helpe to  
Benadad kyng of Syria, and gaue hym  
great treasure, for to allure hym to his  
aide. Our lord sent the prophete Hanani  
to Aza the kyng of Iuda, who saied vnto  
hym on this maner: Because thou haste  
trusted in the kyng of Syria, and not in  
thy lorde god, therfore the hoste of the  
kyng of Syria is escaped from thy han-  
des. Were not they of Ethiopia and Li-  
bia, of farre greater power, both in cha-  
riottes and horsemen, and in numbre and  
multitude, which were innumerable: and  
yet our lord (as long as thou diddest put  
thy trust in hym) did yelde them into thy  
handes? The eies of god do beholde all  
the worlde, and geueth strength to them  
that truste in him with all their herte. In  
whiche wordes it doth appere, that it is

ii. Par. xvi.

Ik. v.

laide



## THE FIRST

laid to Azas charge, that he dyd nat be-  
leue in our lorde, because he didde more  
trust in Benadad the heathen prince, tha  
in our lorde.

**I**t is noted also in the same chapiter,  
that where as Aza had very great payne  
in his fete, he sought not to our lorde for  
remedy of his disease, but trusted more  
in the art & remedy of phisike. Whereby  
we may lerne, that it is one great part of  
pernite belefe in our lord god, to put our  
trust and confidēce most principally and  
aboue all other in hym. Wherfore they  
that do otherwise, do transgresse this cō  
mādemēt, & make to them other goddis.

**A**lso all they transgresse this comman-  
dement, whiche either presume so muche  
vpon the mercy of god, that they feare  
not his iustyce, and by reason therof do  
styll continue in their sinne, or els so mu-  
che feare his iustice, that they haue noo  
trust in his mercy.

**A**lso they be of the same sort, whiche  
by lottes, diuination, chattering of byr-  
des, and loking of mens handes, or other  
vnlaufull or superstitious craftes, take  
vpon them certaynly to tell, determine,  
and iudge before hande, of mens actes  
and

## COMMANDEMENT

2 fortunes, which be to come afterward.  
For what do thei, but make theim selues  
goddis in this behalf, as the prophet *Esai*  
*esai* saierh? Tell vs afoze what shal com, *Esai. xii.*  
and we shall saie that ye be goddis.

Also all they, whiche by charmes and  
witchecraftes do vse any prescribed let-  
ters, signes, or carectes, wordes, blessing-  
ges, rodde, christall stones, sceptures,  
sweardes, measures, or for any superstiti-  
cious entent, charmes, or witchecraftes,  
hange saint Johns gospel, or any other  
thyng about their neckes, or any other  
partes of their bodies, or vse to drynke  
holy water, or any other suche vayne ob-  
seruacion, trustyng therby to continue  
in longe life, to dryue awaie sicknesse, to  
preserue theim from sicknesse, fyre, wa-  
ter, or any other peryll, otherwyse than  
phisyke or surgery doth allowe, do also  
offende agaynst this commandement.

But most greuously of all and aboue  
all other, they do offend against this com-  
mandement, whiche professe *Christe*, and  
cōtrary to their profession, made at their  
baptisme: do make secret pactes and co-  
uenauntes with the deuyl, or do vse a-  
ny maner of coniurations, to rayse vp  
diuels



## THE FIRST

deuils for treasure, or any other thyng  
hidde or losse, or for any maner of cause,  
what so euer it be: for all suche committe  
so high offence and treason to God, that  
there can be no greater. For they yelde  
the honour due vnto god, to the deuill  
goddess ennemie. And not onely all suche  
as vse charmes, witchecraftes, and con-  
iurations, transgresse this chief and high  
commaundement, but also all those that  
seke and resorte vnto them, for any coun-  
saile or remedie, accordyng to the sayng  
of God, whan he said: Let no man aske  
counsaile of them that vse false diuina-  
cions, or such as take hede to dreames,  
or chattering of birdes. Let there  
be no witche or enchaunter amon-  
ges you, or any that asketh  
counsaile of them that  
haue spirites, nor of  
sothesaiers, nor  
that secke the  
trouthe of  
them  
that be deade, for  
God abhorreth  
all these  
thynges.

†

The

**The exposition of the second  
commaundement of god.**

**Thou shalt not haue any gra-  
uen Image, nor any likenes of any thyng  
that is in heauen aboue, or in earth be-  
neth, or in the water vnder the earth, to  
the intente, to doo any godly honour  
and worshyp vnto them.**

**B**Y THESE wordes we be not forbid-  
den, to make or to haue similitudes  
or ymages, but onely we be forb'd  
den, to make or to haue them to the en-  
tente to do godly honoure vnto them, as  
it appereth in the .xxvi. chapter of Le-  
uiticus.

Leui. xxvi.

**And** therfore although ymages of  
Christe, and his saintes, be the workes  
of mennes handes onely: Yet they bee  
not so prohibited, but that they may be  
had and sette vp, both in churches and  
in other places, to the entente, that we  
(in beholding and lokyng vpon theym,  
as in certaine bookes and signes) may  
calle to remembraunce, the manifolde  
examplis of vertues, whiche were in  
the sayntes, whom they doo represente:  
**And**



## THE SECONDE

And so maie they rather bee prouoked  
kendied, and styred, to yelde thanks  
to our lorde, and to prayse him and his  
sayde sayntes, and to remembre and la-  
ment our sinnes and offences, and to prai-  
se God, that we maie haue grace to folowe  
theyr goodnesse and holy liuyng.

As for an example, the image of our  
sauour hāgeth on the crosse in the roode,  
or is painted in clothes, walles, or win-  
dowes, as an open booke, to the intente  
that besydes the exammples of vertues,  
whiche we maie learne at Christ, we may  
be also many waies prouoked, to remem-  
bre his painfull and cruell passion, and al-  
so to consyder our selues, whan we be-  
holde the same image, and to condemne  
and abhorre our synne, whiche was the  
cause of his so cruell death. And farther-  
more, consydering what hyghe charitie  
was in him, that wold dye for vs his en-  
emies, and what greate daungiers we  
haue escaped, and what highe benefittes  
we receyue by his redemption: we maie  
be prouoked in all our distresses and trou-  
bles, to runne for comfort vnto hym. All  
these lessons, with many mo, be brought  
to our remembrance, by the booke of the  
roode, yf we beyng first wel instruct and  
taught,

## COMMANDEMENT.

taught, what is represented and mentē  
therby, do diligently beholde and loke v-  
pon it. And as our sauour Christ is re-  
presented by this image of the rode, euē  
so the holy sayntes, which folowed him,  
be represented vnto vs by their images:  
and therfore the said images maie well  
be set vp in churches, to be as bokes for  
vnlearned people, to put them in remē-  
brance of those sayntes, of whom they  
maie learne examples of faith, humilis-  
tie, charitie, patience, temperance, and  
of all other theyr vertues and gyftes of  
God, whiche were in them, for whiche  
causes, images mai be set in the church,  
and ought not to be despised, but to bee  
vsed reuerently, although we be forbid-  
den to do any godly honour vnto them.  
These lessons shuld be taught by euery  
curate to their paryshe. And where as  
we vse to sence the sayde ymages, and to  
knele before them, and to crepe to the  
crosse, with suche other thinges: Yet we  
must know and vnderstād, that such thin-  
ges be not nor ought to be done to the i-  
mage it self, but to god and in his honor,  
although it be don afore the image, whe-  
ther it be of Christe, of the crosse, or of  
our lady, or of any other saynt.

Agaynst



## THE SECONDE

**A**gainst this commaundement did offende generally, before the commyng of Christe, all gentiles, and people, that were of the nation of Israell. For they did godly honour vnto ymages, and worshipped false goddes, some one, some another, of the whiche sorte there was a great numbrie. For besydes their common goddes, euery countrey, euery cite or towne, euery house and familie, hadde their propre goddes: wherof is muche mencion made in authours, bothe chursten and hethen. And these Gentiles, though they hadde knoweledge of a very god, yet (as sainte Paule saierh) they had idle and vaine fantasies, whiche led them from the truth, and where they compted them selues wise, they became fooles.

**A**ND agaynste this commaundement. offended the Jewes, manie and sundrie times, and almoste continually. For notwithstanding, that they professed the knowlage and worshipping of the verai true god, yet they fell to the adoration of ymages, idols, and false goddes: as the holy scripture maketh mencion in manie places.

Also

## COMMANDEMENT.

Also all they do greatly erre, whiche put difference betwene image and image, trustyng more in one then in an other, as though one could helpe or do more then an other, whan bothe do represent but one thyng, and sauynge by waye of representation, neither of them is able to worke or do any thyng.

And they also do erre, that be more ready with their substance to decke images gorgeously, then with the same to helpe poore christen people, the quicke and liuyng images of god, whiche is the necessary worke of charitie commaunded by god. And they also offend, that so dote in this behalfe, that they make vowes, and go on pilgremages, euen to the images, and there do call vpon the same images for ayde and helpe, phantasying, that either the image woll worke the same, or elles some other thyng in the image, or god for the image sake, as though god supernaturallie wroughte by images carued, ingrauen or painted, brought ones into churches, as he doeth naturally worke, by other his creatures. In whiche thynges, if any person heretofore hath, or yet doth offende, all good



## THE THYRDE

and lerned menne haue great cause to lament suche errour and rudenesse, and to put their studies and diligences for the reformation of the same.

### The exposition of the thirde commandement of god.

**T**hou shalte not take the name  
of thy lord god in vayne.

**I**n this commaundement god requireth of vs to vse his name with all honour and reuerence.

Wherupon you shal vnderstand, that the right vse of the name of god, and the true honour of the same, standeth chiefly in these thynges folowynge, that is to saie, in the constant confession of his name, and mainteinyng of his doctrine, in the right inuocation of him, in the geuyng of due thankees vnto him, as wel in aduersitie, as in prosperitie. For Christ saith: He that openly confesseth me before men, I shal confesse him before my father in heuen: And he that is ashamed of me, to confesse my name before men, I will be ashamed of him before my father in heuen.

Math. x.

## COMMANDEMENT.

uen. In whiche wordes Christ teacheth vs not onely to professe the name of god, but also holdy and constantly to defende the same, and not to swarue from it, for any maner of persecucion or iniurie.

We must also in our tribulacion and necessitie, and in all temptacions and assaults of the deuill, inuocate and call vpon the name of god, for god accompteth his name to be halowed, magnified, and worshipped, whan we cal vpon him in our nede: Call vpon me, saith he, in the time of trouble, and I will deliuer the, and thou shalt honour me. And againe the wise man saith: The name of god is the moſte strong towre, the rightuous manne rounneth to it, and he shall be holpen. Pſal. xlix.  
Pro. xviij.

Furthermoze we maie not ſeke our owne name laude and fame, but vtterly auoide and eſchue the deſire of al worldly honours, glorie, and praiſe, and muſte geue all laude, praiſe, and thanks vnto god for his benefittes, whiche be ſo many in numbꝛe, and ſo great, that we ought neuer to ceaſſe frome ſuche laudes and thanks, like as the prophete Dauid admoniſheth vs ſaiyng: Offre vnto god



## THE THYRDE

Pfal. xlix.  
i. Cor. x.

the sacrifice of laude and praise. And  
saint Paule commandeth vs, whan soeuer  
we eate, drinke, or do any maner of busi-  
nesse, to geue honour praise and thanks  
vnto god.

And finally they that be appointed, to  
be ministers of goddes worde, must also  
preache the word of god truly and pure-  
ly, and set forth the name of god vnto o-  
ther, and reprove all false and erroneous  
doctrine heresies and idolatries. And al-  
though the bishops and priestes onely,  
be specially called and deputed, to be pu-  
blike ministers of goddis word, teachers  
preachers and interpretours of the same:  
yet every christen man is bounde parti-  
cularly by good example of liuing, and ac-  
cording to the godly knowlage, that he  
hath learned, to teache and order his fa-  
mily, and suche as be vnder his gouer-  
nance within his house, whan time and  
place requireth. So that as muche as in  
hym lieth, he suffre not synne to be vsed  
in his rule and familie, but vertue to be  
vsed and exercised.

Secondly by this precept we be com-  
manded to vse the name of god to al good-  
nesse and trueth. And contrariwise, we be  
for

## COMMANDEMENT.

Forbidden in the same, to vse his name to any maner of euill, as to lying, deceiuyng, or any vntueth. And therefore against this commandement they do offend, that sweare in vayne. They sweare in vaine, that sweare without lawefull or iuste cause: For that they take the name of god in vaine, although the thyng whiche they sweare be true. And likewise do all they, whiche for euery light and vayne thyng, be ready to sweare unprouoked, or prouoked of light cause. And they that do glorie in outragious othes, or of custome do vse to sweare, or that do sweare a false othe, and be forsworne wittingly. And such an othe is not only periury, but also a kinde of blasphemy, and is high dishonour and iniury to god, because suche persons as make suche othes, do wittingly bring god for a false witnesse, who is al trueth, and hateth all vntueth.

They also do take the name of god in vaine which swere any thyng that is true or false, they beyng in doubt, whether it be true or false, and do not afore well examine and discusse, whether it be true or false: or that sweare that thyng to be false, whiche thoughe in deede it be false, yet they thynke it to be true, or



### THE THIRDE

swear that thyng to be true, whiche though in dede it be true, yet they thinke it to be false.

**T**hey also do swear in vayne, which swear to do that thyng, whiche they intende not to do, or swear to forbear that, whiche they intend not to forbear, or swear to do any thyng, whiche to do is vnlawfull, or swear to leaue any thing vndo, whiche to omit or leaue vndo, is neither right nor reasonable. And all suche as swear to do thinges vnlawfull, not onely offend in suche sweryng, but also they muche more offende, if they performe the thing whiche they do swear.

**T**hey also breake this commaundement, whiche make any othe contrary to their laful othe or promise made before, so longe as their promise standeth in strength, which in no wise it doth, if it be contrary to the lawes of god, or to the due obedience to the pryncis, and their lawes.

**T**hey also breake this commaundement, whiche by rewardes or faire promises, or by power or feare, do induce or constraine any man to be periured.

**T**hey also breake this commaundement

## COMMANDMENT.

ment, whiche either by preachynge or teachynge, or by pretence of holy liuyng, do abuse this holy name to their owne vainglorie, or to any other vngodly purpose. And generally al euill christen men, whiche professe the name of Christe, and liue not accordyng to their profession, do also take the name of god in vaine, in woordes confessyng Christe, and denyng hym in dedes.

They also breake this commaundement, whiche in trouble do murmur or grudge, and do not call vppon the name of god, nor do thanke hym in all thynges, bothe swete and sowre, good and euill, welfare, and euyl fare. For god dothe sende vs manie troubles and aduersities, because we shulde rounne to hym, crye to hym for helpe, and call vpon his holy name.

Thirdly for as muche as the giftes of helth of bodie, helth of soule, forgeuenesse of synnes, the giste of grace or life euerlastyng and suche other, be the giftes of god, & can not be geuen but by god, who soeuer maketh innocacion to saintes for these giftes, praiyng to them for any of the said giftes, or any such like, whiche



## THE THIRDE

Esai. xiii.

cannot be geuen but by god onely, yeldeth the glorie of god to his creature, contrary to this commaundement. For god saith to his prophete: I will not yelde my glorie to any other. Therefore they that so pray to saintes for these giftes, as though they coulde geue them, or be geuers of them, transgresse this commaundement: yeldyng to a creature the honour of god. Neuer the lesse to praye vnto saintes to be intercessours with vs and for vs, to our lord in our suites, whiche we make vnto hym, and for such thinges as we can obtain of none but of him, so that we esteeme not, or worshippe not them, as geuers of those giftes, but as intercessours for the same, is lawfull, and allowed by the catholike church: and if we honour them any other waies, than as the frendes of god, dwellynge with hym; and established nowe in his glorie euerlastyng, and as exampples, whiche were requisite for vs to folowe in holy life and conuersacion, or if we yelde vnto saintes the adoracion and honour, which is due vnto god alone, we do (no doubt) breake this commaundement.

**Finally** it is to be considered, that because no temple, ne church, nor aultar ought

## COMMANDEMENT.

ought to be made but onely to god (For to whome we make temple, churche, or altar, to hym as saynt Augustine sayth, we do sacrifice: And sacrifice we maie do to none but to god.) Therefore where we vse in our englyshe tounge to calle the temples, churches, or aultares, by the name of any saynt, as the churche or aultar of our lady, the churche or aultar of saynt Michaell, of sayncte Peter, of saint Paule, and so of other sayntes, the true meanyng therof is, and ought to be taken, that the said aultars and churches be not dedicate to any saintes, but to god onely, and be of the saintes but a memoriall, to put vs in remembrance of them, that we maie folowe theyr example and luyng, and also to make a knowlage of diuersitie betwene one churche or aultar and an other. And therefore if we meane otherwyse, than here is declared, whan we call them churches or altars of sayntes, we yeld the honour of god from him to the sayntes, and breake this commaundement.

**The exposition of the fourth  
commaundement of god.**

L.v.

Re



THE FORTH  
Remembre that thou kepe  
holy the sabbot daie.

**A**S TOUCHYNG this commaundement, it is to be noted, that this worde Sabbote, is an hebrewe worde, and signifieth in englishe Rest: so that the sabbot daie is as muche to sai, as the daie of rest and quietnes. And there is specially a notable difference betwene this cōmaundement, and the other nyne cōmandementes. For as saynte Austine saith: all the other nyne, be merely moral commandementes, and belonged not onely to the Jewes, and all other people of the worlde, in the tyme of the old testament, but also belonge now to all christen people in the newe testamente. But this precept of the sabbot, as concerning rest from bodyly labour the seuenth day, is ceremoniall, and pertained onely vnto the Jewes in the olde testament, before the commyng of Christ, and pertaineth not vnto vs christen people in the newe testament. Neuerthelesse as concerning the spirituall rest, whiche is figured and signified by this corporal rest, that is to saye, reste frome the carnall workes of the fleshe, and all maner of synne,

## COMMANDEMENT.

synne, this precept is morall, and remaineth styll, and byndeth them that belong vnto Christ: and not for euery seuenthe daie onely, but for all daies, houres, and tymes. For at all tymes we be bounde to rest, from fulfylling of oure owne carnall wylle and pleasure, and from all synnes and euyll desires, from pride, disobedience, yre, hate, couetousnesse, and all suche corrupte and carnalle appetites, and to commytte our selues wholly vnto God, that he maye worke in vs all thynges that bee to his wylle and pleasure. And this is the true sabbot or reste of vs that be christned, when we rest fro our owne carnall wylles, and be not led thereby, but be guyded by god and his holy spirite. And this is the thyng that we praie for in the Pater noster, when we saie, Father let thy kyngdome come to vs. Thy wyll be done in earthe as it is in heuen, Reigne thou in vs. Make that we mai do thy wyl, and from our corrupt wyl we maie rest and cesse. And for this purpose god hath ordeined fast, watche, and labour, to thende that by these and such other exercises, we mought mortify and kyll the euill and sinful desires of the flesh, and attayn this spirituall rest and quiete.



## THE FOURTH

quietnes, whiche is figured and signified in this commaundement.

**F**urthermoze besydes this spirituall rest, whiche chiefly and principally is requyred of vs, we bee bounde by this precept, at certaine tymes, to cesse from bodyly labour, and to gyue our myndes entierly and holly vnto god, to here the diuine seruice approued, vsed, and obserued in the churche, and also the word of God, to acknowlage our owne synfulness vnto god, and his great mercy and goodnesse vnto vs, to gyue thankes vnto him for his benefites, to make publike and common praier for all thinges nedefull, to visite the sicke, to instructe euery man his children and familie in vertue and goodnesse, and suche other lyke workes. Whiche thynges although al christen people be bounde vnto by this commandement, yet the sabbot daie, whiche is called the saturday, is not nowe prescribed and appointed thervnto, as it was to the Iewes, but in stede of the sabbote daie, succedeth the sondai. in the memory of Christis resurrection. And also many other holy and festiuall daies, which the churche hath ordeyned frome tyme to tyme, whych be called holy daies, not because  
that

## COMMANDMENT.

that one daie is more acceptable to God than an other, or of it self more holy thā an other, but because the church hath ordeined, that vpon those daies, we shuld giue our selues wholly withoute any impediment, vnto suche holy workes, as be before expressed, whereas vppon other daies, we maie do and applye our selues to bodily labour, and be therby much letted from such holy and spiritual workes.

And to the intent the ignorant people maie be the more clerely instructed, what holy and spirituall woorkes they ought to do vpon the holy daie, here followeth a brieue declaracion therof,

First, let them make an accompte with them selues, howe they haue bestowed the weeke past, remembrynge what euyl myndes and purposes they haue hadde, what woordes they haue spoken, what thynges they haue done, or left vndone, to the dishonour and displeasure of god, and to the hurt of theyr neyghbour, and what example or occasion of euyl they haue gyuen vnto other. And whan they haue thus recollected and consydered all these thynges in theyr myndes, than let them humbly knowlage theyr fautes vn to god, and aske forgeuenes for the same  
with



## THE FOU RTH

Marc. ii.

with vnfaigned purpose in they: hertes,  
to conuert and retorne from they: naugh  
ty lyues, and to amend the same, and let  
them also clerely and purely in their her  
tes, remitte and forgyue all malice & dis  
pleasure, whiche they beare to any crea  
ture. Than let them fall vnto praier, ac  
cording to the cōmandement of Chryste,  
where he saith: Whan you begyn to  
praie, forgyue what so euer displeasure  
you haue against any man. And whan  
they be wery of praier, than let them vse  
readyng of the worde of god, or some o  
ther good or heauenly doctrine, so that  
they do it quietly without disturbance of  
other, that be in the church, oz els let thē  
occupie their myndes, with holsome and  
godly meditacions, wherby they may be  
the better, & they that can reade, maie be  
well occupied vpon the holye daie, if in  
tyme and place conuenient, they rede so  
briely and quietly vnto other, suche as  
they haue charge of, suche good bookes  
as be allowed, which maie be vnto them  
in stede of a sermon: for all thynges that  
edifie mā's soule in our lord god, be good  
and holsome sermons.

And truely yf menne would occupy  
them selues vpon the holye dayes, and  
spend

## COMMANDEMENT.

spende the same dayes holply after this forme and maner, not only in the house of god, but also in theyr owne houses, they shulde eschue therby muche vyce, confounde theyr auncient ennemy the diuell, muche edifie bothe theim selues and o<sup>o</sup>ther, and fynally attayne muche grace, and hygh rewarde of almyghty god.

Also men must haue speciall regarde, that they be not ouer scrupulous, or rather superstitious in absteyning from bodily labour vpon the holy daie. For not withstanding all that is afore spoken, it is not ment, but we maie vpon the holy daie, gyue our selues to labour, for the spedy performance of the necessary affaires of the prince and the common welth, at the commandement of them that haue rule and authoritie therin. And also in all other tymes of necessitie, as for sauynge of our corne and cattell, whan it is lyke to be in danger, or lyke to be destroyed, yf remedy be not had in tyme, for this lesson our sauour techeth vs in the gospel, and we neede not to haue any scruple or grudge in conscience, in suche case of necessitie, to labour on the holy dayes, but rather we shulde offende, if we shulde for scrupulositie, not saue that god hath sent  
for



## THE FOURTH

for the sustenance and reliefe of his people. And yet in suche tymes of necessitee (if theyr busynesse be not very great and vrgent) men ought to haue such regarde to the holy daie, that they doo bestowe some conuenient tyme in herynge diuine seruice, as is aforesayd.

**A**gainst this commandement generally do offende all they, whiche wyl not cesse from their owne carnall wylles and pleasures.

**A**lso they, whiche hauynge no lausfull impediment, do not gyue them selfe vpon the holy daie to here masse, to here the worde of god, to remembre the benefytes of god, to gyue thanks for the same, to praye, to exercise suche holre workes, as be appoynted for such daies, but (as cōmonly is vsed) passe the tyme eyther in ydelnes, in gluttony, in ryotte, or other vayne or ydel pastime, do breke this commaundement. For surely suche keepynge of holy daie, is not accordyng to the intent and meanyng of this commandement, but after the vsage and custome of the Jewes, and dothe not please god, but dothe muche more offende hym, and prouoke his indignacion and wrathe towards

## COMMANDEMENT.

wardes vs. For as saynt Austine saith of the Jewes, They shuld be better occupied, labouryng in their fieldes, and to be at plough, than to be ydel at home. And women shulde better bestowe theyr tyme in spynnyng of woll, than vpon the sabbotte daie, to lose their tyme in leapinge or dauncinge, and other idell wantonnesse.

All they do also offende against this commandement, which do here the word of god, and gyue not good hede therunto, that they maie vnderstande it, or yf they do vnderstand it, yet they endeuour not theyr selues, to remembre it, or if they remembre it, yet they studie not to followe it.

And all they breake this commandement, whiche in masse tyme do occupye theyr myndes with other mattiers, and lyke vnkynde people, remembre not the passion and deathe of Christe, nor gyue thanks vnto hym: which thinges in the masse tyme, they ought specially to doo. For the masse, wherin after the consecration is really present the very blessed body and blond of Christ, is celebrate in the church for a perpetuall memory of his  
deathe



## THE FIFTE

deathe and passion.

AND lykewyse do all those, whiche in such time as the comon praiers be made, or the worde of god is taught, not onely them selues, doo gyue none attendaunce thervnto, but also by redyng, walkyng, talkyng, and other euill demeanour, lette other that wold well vse them selues.

AND lykewyse do all they, whiche do not obserue, but dispise suche laudable ceremonies of the church, as set furthe goddis honour, and appertaine to good order to be vsed in the church. And therefore concerning such ceremonies of the church, as haue ben institute by oure forefathers, and be allowed by the princes or kynges of the dominions, whiche nexte to god be the chiefe heades of the churches: allthoughe meene oughte not to haue so fonde opinion of the sayde ceremonies, to thinke that they haue power to remitte synne, yet thei be very expedient thinges, either to excite or stire vp mens deuocion, and to cause them to haue the more reuerence towarde the sacramentes: as the hallowing of the font, of the chalice, of the corporace, of the altar, and other like exorcismes and benedictions

## COMMANDMENT.

nedictions done by the ministers of Christs church: ozels to put vs in continuall remembraunce of those spirituall thynges, whiche be signified by them. As spynklyng of holy water, dothe put vs in remembrance of our baptisme, and of the bloudde of Christ spynkled for our redemption vpon the crosse: Seuyng of holy bread doth put vs in remembrance of the sacrament of the aultare, whiche we ought to receyue in ryght charitic: And also that all christen men be one body mysticall of Christe, as the breade is made of many graynes, and yet but one lofe. Bearyng the candels on Candela delmasse daie, dothe put vs in remembrance of Christe, the spirituall lyght, of whom Symeon dyd prophecy, as is redde in the church that daie. Seuyng ashes on ashtewenesday, dothe put vs in remembrance, that euery christen manne shuld consider, that he is but ashes and earth, and thervnto he shal return. Bearyng of palmes on palme sundaie, dothe put vs in remembrance of the receyuyng of Christ into Iherusalem a littel before his deth, and that we must haue the same desire to receiue him in our hertes. Creeting to the crosse on good friday, & there



## THE FIFTE

offerynge vnto Christe before the same, and kysying of it, declareth our humble submission and thanks gyuing to Christ for oure redemption, whyche he hath wrought for vs vpon the Crosse. And so fynally the settinge vp of the sepulchre of Christe, whose body after his deathe was buried: And all other lyke laudable customes, rites, and ceremonies do put vs in remembrance of some spirytual thynge. And therfore they be not to bee condemned and cast awaie, but obediently to be vsed and contynued, as thynges good and laudable for the pourposes abouesayde.

### **T**he exposition of the fyfte commaundement of god.

#### **Honour thy father and mother.**

**I**n this commandement, by these wordes, Father & mother, is vnderstand not onely the natural father and mother, whyche did carnally begette vs, and brought vs vp, but also prynces and all other gouernours, rulers, and pastours, vnder whom we be nourished and brought vp, ordered, and guided.

And

## COMMANDEMENT.

**A**ND by this worde Honour, in this comendement, is not onely ment a reuerence and lowlynesse in wordes and outward gesture, whiche chyldren and inferiours ought to exhibite vnto their parentes and superiours, but also a prompt and a ready obedience to theyr laful comandementes, a regard to their wordes, a forbearng and sufferng of them, an inward loue and veneration towardes them, reuerence, feare, and lothensse to displease or offende them, and a good wyll or gladnes to assist them, aide them, succour them, and healpe them with theyr counsaile, with theyr goodes and substaunce, and by all other meanes to theyr power, as hereafter is declared. This is the verry honour and duetie, whiche not onely the chyldren doo owe vnto theyr parentes, but alsoo all subiectes and inferiours, to theyr heades and rulars.

**A**ND that chyldren owe this duetie to their fathers, it appereth in many places of scripture, in the prouerbes it is written: Obey my sonne the chastisement Pro. i.  
of thy father, and be not negligent in thy mothers commaundementes. In the booke of Deuteronomie it is also written:



## THE FIFTE

Deu. xxvi. ten : Accursed be he that doeth not honour his father and his mother. And in the booke of Leviticus it is saied: Let every man stande in awe of his father and mother. And yf any manne haue a stubburne and a disobedient sonne, whiche wyll not heare the voyce of his father and mother, and for correction wyl not amende and folowe theim : Thenne shall his father and mother take him, and brynge hym to the iudge of the citie, and saie: This our sonne is stubborn and disobedient, and dispiseth our admonicions, and is a riotour and a drunkarde. Then shall all the people stone hym to death, and thou shalt put away the euyl from the, that all Israell maie heare thereof, and be afrayde. And in the booke of Exodus, it is also written: He that striketh his father or mother, he shall be putte to death: And likewise he that curseth his father and mother, shalbe put to death: And in the booke of prouerbes Pro. xxviii the wise man also saith: He that stealeth any thyng from his father or mother, is to be takē as a murtherer. And although these great punishmentes of disobedient chyldren by death, be not nowe in the new lawe in force & strength,  
but

## COMMANDEMENT.

but leste to the order of princis and gouernours and theyr lawes: yet it euidently appereth, how sore god is agrieved and displeased with suche disobedience of children towards theyr parentes, for as muche as in the olde lawe he bydde appoynte therevnto so greuouse punyshementes.

And as almyghty god doth threatten these punyshementes vnto those children, which do breake this commandement, so he doth promise gret rewardes to them that kepe it. For he that honoureth his father, saith the wise man, his synnes shall be forgiven hym. And he that honoureth his mother, is as one that gathereth treasures. Who so euer honoureth his father, shall haue ioye in his owne children, and whan he maketh his prayer vnto god, he is heard. He that honoureth his father, shall haue a long and a prosperous lyfe.

Eccl. iii.

And as the chylderne by this commandement be bounde to honour & obey theyr parentes, according as is afore expressed, so it is imploied in the same precept, that the parentes shuld nouryshe and godly bringe vp their children, that



## THE FIFTE

is to saie, that they must not onely fynde  
them meate and drynke in youthe, and  
also sette them forward in learnyng, la-  
bour, and some other good exercise, that  
they maie eschewe ydelnesse, and haue  
some crafte or occupacion, or som other  
laufull meane to gette theyr lyuyng: but  
also they must learne them to beleue and  
truste in God, to loue him, to feare him,  
to loue their neighbors, to hate no man,  
to hurte no man, to wyshe well to euery  
man, and so muche as they may, do good  
to euery man, not to curse, not to sweare,  
not to bee riotous, but to bee sobre and  
temperate in all thynges, not to be world-  
ly, but to sette theyr myndes vppon the  
loue of god and heauenly thynges, more  
thanne vppon temporall thynges of the  
worlde. And generally to doo all that is  
good, and to eschue all that is euyl: and  
this the parentes ought to doo, not by  
cruell entretyng of theyr children, wher  
by they myghte discourage them, and  
prouoke them to hate their parentes,  
but by charitable rebukyng, threatning,  
and charitable chastysyng, and correcting  
of them, whan they do euyl, and chery-  
shyng, maynteynyng, and commendyng  
theym, whan they do well. This offyce  
and

## COMMANDEMENT

and duetie of the parentes towards their children, is witnessed in many places of scripture. First saint Paule writeth thus: Fathers prouoke not your children vnto angre, but bring them vp in the correction and doctrine of god. And in Deuteronomie, almightie god saith, Teache my lawes and comandementes to thy children. And the wise man saith. The rod of correction geneth wisdom. The childe that is lefte to his owne will, shalbe confusion to his mother. And in an other place he saith: He that spareth the rodde, hateth his sonne, and he that loueth hym, will see hym corrected. And in an other place he saith: See thou withdrawe not from thy childe discipline and chastising, if thou strike him with the rodde, he shal not die, thou shalte strike him with a rodde, and shalte thereby deliuer his soule from hell. And on the other syde it is written: The sonne vntaught and vnchastised, is the confusion of his father. And for this cause we finde in the booke of the kynges, how that our lorde conceived great indignacion against he-ly the chiefe prieste, because he did not duely correct his two sonnes Ophni and Phinees

Ephe. vi.

Deu. vi.

Pro. xxix.

Pro. xiii.

Pro. xxiii.

Eccl. xxii.

i. Reg. ii.



## THE FIFTE

i, Reg. iiii.

Phinees, whan he knewe that they did greuously offend god, and how in reuenging of their fathers negligence and remisnesse in correctyng of his children, almighty god toke from Hely, and all his issue and housholde for ever, the office of the high priesthode, and how his two sonnes Sphni and Phinees were slaine both vpon a day, and Hely their father brake his necke. This example of Hely is necessary for fathers to imprinte in their hertes, that they may se their children wel taught and corrected, least they runne into the great indignacion of almighty god, as Hely did, and not onely in this worlde haue confusion: but also in the worlde to come, haue damnacion for the misorder of their children through their default, and they muste not thinke, that it is inoughe to speake somewhat to them, whan they dooe amisse, for so did Hely to his sonnes, and yet our lorde was not pleased, because he did not muche more sharply correcte them, and se them reformed, but whan woordes will not serue, the fathers and mothers muste put to sharper correction, and by suche discipline saue their soules, or els they shall answer

## COMMANDEMENT

to god for them: and truely they greatly deserue the indignacion of God, that whan they haue receiued of hym children, do not bryng them vp to his seruice, but without regard what cometh of them, suffre them to runne into the seruice of the deuill. Wherfore all fathers ought diligently to consider and remembre, how much and how greuously they offende god, and of howe many euils they be the cause, whiche eyther bryng vp their children in wantonnesse and idlenesse, and do not put them forth betime to some facultie, exercise, or labour, wherby they maie after gette their liuyng, or occupie their life to the profit and commoditie of the common weale: or elles do suffre their children in youth, to be corrupted for lacke of good teaching, and good bringyng vp in the true knowlage of god, and of his wyll and commaundementes: or commit in worde or dede suche thynges, in the presence of their children, wherof the yonge tendre hertes of the saied children (whiche like a small twigge be inclinable euery waye, and by frailenesse of youthe be inclined to euill) do take so euill craumple and corrupcion of vices, and worldly affecti-  
ons



## THE FIFTE

ons, that harde it will bee for them after to eschue the same.

**T**his commandement also conteineth the honour and obedience, whiche subiectes owe vnto their princes. And also the office of princes towards their subiectes. For scripture taketh princes to be as it were fathers, and nurses, to their subiectes. And by scripture it appereth, that it apperteineth vnto the office of princes, to see that the right religion and true doctrine of Christe be mainteined and taught, and that their subiectes be well ruled and gouerned, by good and iuste lawes, and prouide and care, that the people and common weale maie encrease, and to defende them from oppression, and inuasion, as well within the realme as without, their subiectes aidynge them therunto, and to see that iustice be ministred vnto them indifferently, and to heere by them selues or by their ministers beningly, all their complaintes, and to shewe towarde them (although they offend) fatherly pitie. And finally so to correcte them that be euill, that they had yet rather saue them than lose them, if it were not for respecte of iustice, and maintenance of peace and good order in the  
coma

## COMMANDEMENT.

common weale. And therfore all their subiectes must again on their partes, and be bounde by this commaundement, not onely to honour and obey the saied princes, accordyng as subiectes be bounde to do, and to owe their trueth and fidelitie vnto them, as vnto their naturall lordes: but they must also loue them, as children do loue their fathers, yea they must more tender the suretie of their princes person, and his estate, than their owne or any others. Euen lyke as the health of the heade is more to be tendred, than the health of any other membre.

And by this commaundemente also subiectes be bounde, not to withdrawe their saied fealtrie, trouth, loue and obedience, towards their princes, for any cause what so euer it be, ne for any cause they maie conspire against his person, ne do any thyng towards the hinderaunce or hurte therof, nor of his estate.

And furthermore by this commandement they be bounde to obey also, all the lawes, proclamacions, preceptes, and commandementes, made by their princes and gouernours, excepte they be against the commandementes of God. And likewise



## THE FIFTE

wise they be bounde to obey all suche as be in auctoritie vnder their prince, as far as he will haue them obeyed. They must also geue vnto their prince, aide, helpe, and assistance whan soeuer he shal require the same, either for suretie, preseruacion, or maintenance of his person and estate, or of the realme, or of the defence of any of the same against al persons. And whan so euer subiectes be called by their prince vnto priuie counsaile, or vnto the parliament, where is the generall counsaile of this realme, than they be bound to geue vnto their prince, as their lernyng, wisdom, or experience can serue them, the mooste faithfull counsaile they can, and suche as maie be to the honour of god, to the honour and suretie of his regall person and state, and to the generall welth of this his hole realme.

And further if any subiecte shall knowe of any thyng, whiche is or maie be to the noyaunce or damage of his princes persone or estate, he is bounde by this commaundement to disclose the same with all spede, to the prince hym selfe, or to some of his counsaile. For it is the very lawe of nature, that every membre shall imploye hym selfe to preserue

## COMMANDEMENT.

serue and defende the head. And surely wisdom and policie will the same: for of conspiracy and treason commeth no goodnesse, but infinite hurt, damage, and perill to the common weale.

And that all subiectes do owe vnto their princes and gouernours such honour and obedience, as is aforesaid, it appereth euidently in sundry places of scripture, but specially in the epistles of sainte Paule, and saint Peter. For saint Paule saith in this maner: Every manne muste be obediēte vnto the hyghe powers, for the powers be of God. And therfore who so euer resisteth the powers, resisteth the ordinaunce of God. And they that resist the ordinaunce of god, shall gette to them selues damnacion: for rulers are not fearefull to them that be good, but to them that do euill. Wylte not thou feare the power? Do well, and thou shalt haue praise of the same: for he is the minister of God for thy wealthe. But if thou do euill, then feare, for he beareth not the sword without cause. For he is the minister of god, to punishe the euill doer: therfore you muste obey, not onely for the feare of punishment, but also because of conscience

Rom. xiii.



## THE FIFTE

conscience. And for this cause ye paye tributes, for they be goddes ministers, seruyng for the same pourpose. Geue therfore to all men that is due, tribute to whom tribute is due, custome to whom custome is due, feare to whome feare is due, and honour to whom honour is due. And saint Peter saith. Obeie vnto all sortes of gouernours for goddes sake, whether it be vnto the kyng, as vnto the chiefe heade, or vnto rulers, as vnto them that be sent of him, to punishe euill doers, and to cherishe them that do well. And shortly after it foloweth, Feare god, honour the kyng.

And there be many examples in scripture, of the great vengeaunce of god, that hath fallen vppon rulers, and suche as haue ben disobedient vnto their princes. But one principall example to be noted is of the rebellion, whiche Chore, Dathan, and Abiron made against their gouernours, Moyses and Aaron. For punishment of whiche rebels, god not onely caused the earth to open, and to swallow them downe, and a great numbere of other people with them, with their houses, and all their substance, but caused also the fier to descende from heauen, and

to

I. Pet. ii.

Num. xvi

## COMMANDEMENT.

to burne vp. CCL. capitaines, which conspired with them in the sayd rebellion.

**M**oreouer all christen men be bound by this commandement, to exhibite due honour and reuerence vnto the spiritus all fathers and parentes, whiche haue cure and charge of theyr soules, as vnto those, who be appointed by god to minister his sacramentes vnto the people, and to fede them with his worde, and by the same to conducte and to leade them the straight waie to the father in heauen everlasting.

**A**ND our sauour Christe in the gospel maketh mencion, as well of the obedience, as of the corporall sustenance, whiche all christen people doo owe vnto their spiritual fathers. Of the obedience he saith: That who so euer receyueth you, receiueth me. And in an other place he saith: He that heareth you, heareth me, and he that dispiseth you, dispiseth me. And saint Paul saith, Obey your prelates, and giue place vnto them, for they haue muche charge, & muche care for your soules, as thei, whiche muste giue an accopt therfore, that thei may do it with ioy & not with grief, that is

Mat. x.

Luc. vii.

Heb. xiii.



## THE FYFTE

to sale, that they maie gladly, and with muche comforte do theyr cure & charge, whan they do perceyue, that the people be obedient to their teachyng. Lyke as contrarywyse, although they be bounde to do it, yet the people gyue them lyttell comfort to doo it, whan they fynd them disobedient and repugnant.

And for the sustenance of theyr lyu-  
 uing, whiche is comprised in this word  
 Honour, as before is declared, Christe  
 Luc.x. saiethe in the gospell: The workeman is  
 worthy his wages. And saynct Paule  
 Cor.ix. saiethe: Who goeth on warfare vppon  
 his owne stipende? And who planteth  
 the vine, & eateth no part of the fruit?  
 And who fedeth the flocke, and eateth  
 no part of the mylke? And after folow-  
 eth: Euen so hath the lord ordeined,  
 that they whiche preache the gospell,  
 i.Tim.v. shuld lyue of the gospell. And therfore  
 in an other place it is written, Priestes  
 that rule wel, be worthy of double ho-  
 nour, specially they that labour in the  
 ministracion of the worde of god, and  
 his doctrine. In whiche place the apo-  
 stle meaneth by Double honour, not on-  
 ly the reuerence, which is due vnto the  
 spirituall fathers, as is aforesayde, but  
 also

## COMMANDEMENT.

also sufficiencie of all thynges necessary and requisite, as well for theyr sustenance and fyndyng, as for the quiete and commodious exercisyng and executyng of their sayd office.

Finally in this cōmandement is contained the honour and obedience of the servant vnto his maister, that is to loue his maister, to be reuerent and lowly to him in all his wordes and gesture, to suffer and forbear hym, to be ready with a good wil, without murmuracion or grudging, to obey all his lafull and reasonable commandementes, to feare him, and to be lothe to displease him, to be faythfull and true vnto him. And to his power to procure and do that, whiche is for his maisters honestie and profite. And that as well in his maisters absence, and oute of his syght, as whan he is present, and looketh vppon hym, accordyng to the wordes of saynt Paule, where he saith: Seruantes be you obedient vnto your maisters, with feate and tremblyng, with simple and playne hertes, as vnto Christe, not seruyng onely in theyr syght, as pleasers of men, but as the seruantes of Christe, doing the wyl of god from the hert, and with good wyl,

Ephe, vi,



## THE FYFTE

thinking that ye serue god, & not men.  
And be you sure, that of all your good  
seruice, you shal receiue reward of god

**Tit. ii.** And again to Titus he writeth thus, Exhort the seruantes to be obedient vnto their masters, to please them wel in all thinges, not to be pattering & praters against them, nor pickers, nor priuy coueisors of their masters gooddes: but to shewe all truth and faythfulnesse.

**i. Pet. ii.** Saint Peter also biddeth seruantes to obeie their maysters with all feare, not only if they be good and gentyll, but also though they be frowarde.

And of the other syde, the office and duetie of maisters to theyr seruantes is, to prouide sufficiently for them, of all thynges necessary, to se them instructed in the knowlage of the commandementes of God, and that they obserue the same, and not be ouer rigorous vnto the, but with discrecion to correct them, whan they do amisse, and to comend & cherishe them whan they do wel, according to the sayng of saynt Paule: You that be masters, do vnto your seruantes that is ryght and reason, knowyng that your selues haue also a mayster in heauen: And in an other place he saithe: Be not  
rigorous

**Col. iiii.** sters, do vnto your seruantes that is ryght and reason, knowyng that your selues haue also a mayster in heauen:

**Ephe. vi.** And in an other place he saithe: Be not

## COMMANDEMENT.

rigorous vnto your seruantes, for you haue a maister in heauen, that regardeth al persons indifferently. In the Ec. xxxiii, wise man saith: Meate, correction, and worke is due vnto seruantes. Set thy seruāt vnto labour, that he be not ydle, for idelnesse bringeth much euill, sette him to work, for that belōgeth to him, yf he be not obedient, correct hym.

And in this commaundement is also implied, that children and yonge folkes, shuld gyue due honour and reuerence to olde men, and to al suche as be their masters and tutors, to brynge them vp in learnynge and vertue, whiche be in this behalfe, as fathers vnto them, and so as fathers, muste be honoured and obeyed.

### The exposition of the syxte commandement of god.

#### Thou shalte do no murther.

**I**n this cōmandement is forbiddē not only bodily killing, and al manner of violent layng of handis vpon any man, as striking, cuttynge, woundynge, & al manner of bodily hurting, by act



## THE SIXTE

or dede : but also all malice, angre, hate, enuy, disdayn, and all other euill affectiōs of the hert, and also all sclander, backbiting, scoldyng, bannyng, raylyng, scorning, or mockyng, and all other euyl behauour of our tunge against our neighbours, whiche all be forbydden by this commaundement, for they be rotes and occasions of murther, and other bodyly hurte.

The contrary of all these thinges be cōmanded by this cōmandement, that is to saie, that we shulde with our hertes, loue our neighbours, and with our tongues speake well of them and to them, and in our actes and dedes do good vnto the, shewyng towardes them in hert, worde, and dede, pacience, mekenesse, mercy, and gentylnesse, yea though they be our aduersaryes and ennemyes. And that this is the true sence and meanyng of this commandement, it appereth, by the exposition of our sauour Christe in the gospel, wher he declareth, that we shuld neyther hurt any man in dede, nor speke of hym or vnto him maliciously or contemptuously with our tongues, nor beare malice or angre in our hertes : But that we shuld loue them that hate vs, say wel  
by

Math. v.

## COMMANDEMENT.

by them that saie euill by vs, and do good vnto them that do euill vnto vs. And according to the same sayng of Christ, saint John saith also, That he that hateth i. Ioan. iiii. his brother, is a manqueller.

It is not forbidden by this commandement, but that all rulers and gouernours, as princes, iudges, fathers, masters, and suche other, maie for the correction of them, whiche be vnder their gouernaunce, vse suche maner of punishmente, eyther by rebukefull or sharpe wordes, or by bodily chastisynge, as the lawes of euery realme do permitte. And not onely they may do thus, but also they be bounde so to do (onlesse they se reasonable cause to the contrary) and offende god if they do it not, as is before declared in the fiste commandement.

All rulers also must beware and take hede, that in their corrections and punishmentes, they do not procede vpon any priuate malice of their hertes, or displeasure towards any man, or for any lucre, fauour, or feare of any person, but that they haue their eie and consideration only vpon the reformation and amende-  
mente of the personne, whome they do



## THE FIFTE

correct, or els vpon the good order and quietnesse of the cōmon weale, so that stil there maie remaine in their hertes charitie and loue towards the person, they punishe. And lyke as the father loueth his childe, euen whā he beateth hym: Euen so a good iudge, whā he giueth sentence of death vpon any guilty persone, although he shewe outwardly sharpenesse & rigour, yet inwardly he ought to loue the person, and to be soꝛe and heauy for his offences, and for the death, which he him self by the law, doth and must nedes condemne him vnto. And although inferior rulers and gouernours may correct and punishe suche as be vnder theyꝝ gouernance, yet they maie not punishe by death, nor mutilate, mayme, or impꝛyson them, or vse any corporall violence towards them, otherwise than is permitted by the highe gouernour, that is to saie, by the prince and his lawes, from whom all suche authoritie doth com. For no man maie kyl or vse such bodily coercion, but onely princis, and they whiche haue authoritie from princis, ne the sayd princis, nor any for them, maie doo the same, but by and according to the iust order of their lawes and ordinances.

Adores

## COMMANDEMENT.

**MOREOVER** no subiectes maie drawe their swordes againste their prince for any cause what so euer it be, nor againste any other (sauyng for lawfull defence) without their princes licence. And it is their duerie to drawe their swordes for the defence of their prince and realme, whan so euer the prince shall commaunde them so to do. And althoughe princes, which be the chiefe and supreme heades of their realmes; do otherwise than they ought to do: Yet god hath assigned no iudges ouer them in this worlde, but will haue the iudgement of them reserued to him selfe, and wyl punishe them whan he seeth his time. And for amendement of suche princes, that do otherwise than they shulde do, the subiectes may not rebell, but must praye to god, which hath the hertes of princes in his handes, that he so turne their hertes vnto hym, that they maie vse the sworde, whiche he hath geuen them, vnto his pleasure.

**Against** this commandement offend all they, whiche do kill, maime, or hurte any man without iuste ordre of the lawe, and geueth counsaile, aide, fauour, pros

Av

uocation



## THE SEVENTH

uocation or consent thereto.

**And** also all they, whiche maie (if they will) by their auctoritie or lawefull meanes, deliuer a man from wrongfull death, mutulacion, hurte, or iniury, and will not do it, but will winke therat, and dissemble it, be transgressours of this commandement.

**And** all iudges, whiche seyng no sufficient matier or cause of death, or vpon light triall without sufficient examination and discussion, geue sentence of death: or whan the matier or cause of death is sufficient, and the triall good, yet delite in the death of the person, be transgressours of this commaundement.

**And** likewise be all those, whiche in causes of life and death, beyng impanelled vpon inquestes, do lightly condemne or endite any personne, without sufficient euidence, examination, and discussion of the informations geuen vnto them. And moreouer all those, whiche either in suche causes do geue false euidence or informacion, either wittingly, contrary to their owne conscience, or doubtyng of the truth of those informations, or without sufficient examination  
do

## COMMANDEMENT.

do promote, enforce, or mainteine suche evidences, informations, or inditementes, do also breake this commandement.

**SO DO** all they, whiche willyngly do kill them selfe for any maner of cause: for so to do, there can be no pretence of lawefull cause, ne of iuste order. And therfore he that so doth, killeth at ones bothe bodie and soule.

**Finally** all they whiche beare hatred and malice agaynste their neyghbours, and eyther maliciouse y speak wordes of contempt, dispite, checkyng cursyng, and suche other, or els publishe their neyghbours offences to their sclander, rather than to their amendement: and generally all they that liue in yre, malyce, enuy, and murmurynge at other mens wealth, or reioysyng at other mens trouble or hurt, or suche other like, they offende all against this precepte.

**The exposition of the seuenth  
commandement of god.**



## THE SEVENTH

**Thou shalt not commit adultery.**

**A**S TOVCHYNG this worde adultery doth signifie properly the vnlawfull commixcion of a married man with any other woman, than with his owne wife, or elles of a married woman with any other man, than hir owne husbände: yet in this commaundement it is taken not onely for that, but also for all maner vnlawfull copulacion betwene man and woman married and vnmarried, and all maner of vnlawfull vse of those partes, whiche be ordeined for generacion, whether it be by adultery, fornicacion, incest, or any other meane.

**Thob. vi.** And in lawfull matrimonie a man maie breake this commaundement, and liue vnchaste with his owne wife, if he do vnmeasurably or inordinately serue his or hir fleshely appetite or luste. And of such the diuell hath power, as the angel Raphaell said vnto Thobie: They that marry in suche wise, that they exclude god out of their hertes, and geue them selues vnto their owne carnall lustes, as it were an horse or a mule, which haue no reason: vpon suche persones the deuill hath power.

Also

## COMMANDEMENT.

Also all christen people ought highly to regard the obseruacion of this commaundement, considering howe muche god is displeased, and what vengeance he hath alwaies taken, and euer will take for the transgression of the same. For confirmation wherof, you shall vnderstande, that god in the time of Moyses lawe, commaunded, that who so euer committed adulterie, shoulde be stoned to death.

And that almightie God, after the children of Israel had committed adultery with the women of Moab and Midian, commaunded first, that the heades and rulers of the people shoulde be hanged, for that they suffered the people so to offende god. And afterwarde commaunded also, euery manne to slea his neyghbour, that had so offended. In so muche that there was slaine of that people the noumbre of. xxiiii. M. and manie more shulde haue ben slaine, had not Phinees the sonne of Eleazar the highe priest, toured the indignacion of god from the children of Israell. For this Phinees, whan he sawe Zamry, chiefe of the tribe of Simeon, in the presence of Moyses, and



## THE SEVENTH

and all the people go vnto Cosby, a noble mans daughter of the Madianites, to commit fornicacion with her, he rose from among all the multitude, and taking a sworde in his hand, went into the house where they were, and thruste them both throughe the bealyes. Whose feruente mynde and zeale god did so much allow, that he dyd therfore bothe ceasse frome the farther punyshement of the Israelites, and also graunted to Phinees, and his successours for euer, the dignitie of the high priesthode.

Judic.x.

Also the tribe and stocke of Benjamin was so punished for the mayntenace of certayne persones of the cite of Gaba, whiche had, contrarye to this commaundemente, shamefully abused a certayne mannes wyfe, that of .xxv. M. and vii. L. men of armes, there remained on lyue but .vi. L.

Gen.xix.

Moreouer almyghty God, for the transgression of this commaundement, caused brymstone and fyre to rayn downe from heauen, vppon all the countrey of Sodom and Gomor, and so distroie the hole region, bothe menne, women, and beastes, and all that grew vpon the erth,

referred

## COMMANDEMENT.

reseruing only Loth & his.ii.doughters.

These terryble examples, and many other lyke, almyghty god dyd shewe in tymes past, to the intent we shulde haue theim in our contynuall remembraunce, and shulde euer stande in awe and feare, so to offende god. For though he dothe not presently punyssh vs here in this worlde, as he dyd the persones afore rehersed: yet his long pacience and forbearyng, is no allowance or forgyuenesse of our offences, if we continue styl in them, but a sore accumulacion and heapyng together of goddis wrath and indignacion agaynst the daye of iudgement. At whiche tyme in stede of this temporal peyn, we shall receyue everlastyng peyne, beyng (as sayncte Paule sayeth) excluded from the everlastyng kyngedome of heauen. And as Christ sayeth in the gospelle, and sayncte John in the Apocalypse: We shall be caste into the burning lake of helle, where is fyre, brymstone, wepyng, waylyng, and gnashyng of tethe without ende.

Rom. ii.

Mat. xxv.  
Luc. xiii.

Furthermoze in this commaundement, not onely the vices before rehersed, bee forbydden and prohibited, but also



## THE SEVENTH

also the vertues contrary to them, be required and commaunded: That is to say fidelitie, & true keepyng of wedlocke in them that be married, continence in them that be vnmarried: And generally in all persons, shamefastnesse: chastnesse, not onely of dedes, but of woordes and manners, countenaunce and thought. And moreouer fastyng, temperaunce, watching, labour, and all laufull thynges, that conduce and helpe to chastitie.

And therfore against this cōmandement offende all they, whiche take any syngle woman, or other mans wife, or that in their hertes do couete or desire vnlawfully to haue them: For as Christ saith: Who so euer beholdeth a woman couetyng hir vnlawfully, hath already committed adultery with hir in his herte.

Mat. xxv.

Leui. xviii.  
& xx.

They also offende this commaundement, that take in marriage, or oute of marriage, any of their owne kynrede, or affinite, within the degrees forbidden by the lawe of god.

They also offende this commaundement, whiche abuse them selues, or any other persons against nature, or abuse their

## COMMANDEMENT.

they: wyues in the tyme of they: mens  
struall purgacion.

**T**hey also that do nourishe, stire vp,  
and prouoke them selues, or any other,  
to carnall lustes and pleasures of the bo-  
dye, by vncleanly and wanton woordes,  
tales, songes, syghtes, touchynges, gay  
and wanton apparell, and lasciuious dec-  
kyng of them selues, or any such wan-  
ton behauour and inticement. And als-  
so all those, whiche procure any suche  
acte, or that mynister house, lycence, or  
place thervnto. And all counsailers, hel-  
pers, and consentours to the same, doo  
greuously offende and transgresse this  
commandement. Likewise all they, that  
auoyde not the causes hereof, so muche  
as they conueniently maie, as surfeting,  
flouthe, ydelnesse, immoderate sleepe,  
and company of suche both men and wo-  
men, as be vchaste and euyl disposed,  
be gyltie of the transgression of this co-  
maundement.

**T**he exposition of the eight  
commandement of god.

¶

Thou



THE EIGHT  
Thou shalt not steale.

**V**nder the name of thefte or stealing, in this commandement is vnderstande all maner of vnlawful taking away, occupieng, or keepyng of an other mannes goodes, whether it be by force, extorcion, oppression, bribery, vsurie, simonie, vnlawful cheuisace or shiftes, or els by false bying and sellieng, either by false weightes, or by false measures, or by sellieng of a thing counterfaite for a true, as gilt copper for true gold, or glasse for precious stones, and generally all maner of fraude and deceyte.

And lyke as the vices before rehersed, be forbidden by this precept: Euen so sundry vertues, contrary to the saide vices, be commaunded by the same, as to deale truely and plainly with our neyghbours in all thynges, to gette our owne goodes truely, to spende them liberally vpon them that haue nede, to feede the hungry, to gyue drynke to the thirsty, to clothe the naked, to harborowe the harabourles, to comfort the sicke, to visite the prisoners: And finally to helpe our neyghbours with oure learnyng, good counsaile, and exhortacion, and by all other  
good

## COMMANDEMENT.

good meane that we can.

**A**gainst this comāndement offende all they, whiche by crafte or violence, vpon sea or lande, spoyle, robbe, or take awaye any other mans seruānt or chylde, lande, or inheritance, horse, shepe, or cattell, fysh, foule, conies, or dere, money, Jewels, apparaile, or any other thyng, whiche is not theyr owne.

**L**ikewise offend all they agaynst this commaundement, whiche haue goodes gyuen to an vse, and put them not to the same vse, but keepe them to theyr owne aduauntage, as maisters of hospitalles, and false executours, whiche conuert the goodes gyuen to the sustentacion of the poore folkes, and to other good and charitable vses, vnto their owne profit. And also all they, whiche receyue rent or stypende, for any office spirituall or temporall, and yet do not theyr office belonging therunto, be transgressours of this commaundement.

**A**nd so all they whiche take wages or fee, pretending to deserue it, and yet do not in dede, as labourers and hyred seruantes, whiche loyter, and do not applye their businesse: And likewise aduocates,



## THE EIGHT

proctours, atturneys, counsaillers in any of the lawes, whiche somtyme for litle payne take muche stipende, or by theyr defaut and negligence, marre good causes, or do any thyng to the hynderance of spedy iustyce, for theyr aduauntages, do transgresse this commandement.

Also all ydell vacabundes and sturdy beggars, whiche being able to get their lyuyng by labour, take suche almes, wher with the pore and impotent folkes shuld be releued and susteyned, do offende agaynst this commaundement.

Moreover all they transgresse this commaundement, which bye any stoolne goodes, knowyng that they be stoolne, or that bye thynges of them that haue none authoritie to selle them, or alienate them, yf they know the same. And lyke wyse do they, whiche withhold goodes stoolne, or that fynde thynges loste, and knowyng the owner therof, wyll not restore them, or wyll not do theyr diligēce to knowe the owner.

They also whiche defraude theyr hired seruautes of theyr due wages, and they that borow any thyng, or reteyn any thyng delyuered vnto them vpon trust,  
and

## COMMANDEMENT.

and wyl not restore the same agayn. And they that vse false weightes or measures or deceitefull wares, or sell theyr owne wares at an vnreasonable price, farre aboue the iuste value.

And they that ingrosse and by vp any kynde of wares wholly into theyr owne handes, to the intent that they mai make a scarcenesse therof in other mens handes, and sell it agayne as they lyst.

And generally all couetous menne, whiche by any meanes vnlaufully get, or vnmercifully kepe their goodes frome them that haue nede, be transgressours and breakers of this commandement.

## The exposition of the nyynth commaundement of god.

Thou shalte not beare fals witnessse agaynst thy neighbour.

**B**y this commaundement is forbydden all maner of lying, scandryng, backbytyng, false reportyng, false accusyng, euyl counsayllyng, and all suche mysusyng of oure tounge to the hurte of our neighbours, whether it be in their body or goodes, or in their good



## THE NINTH

**Iacob. iiii.**

name and fame. The apostle saint James likeneth the tong of a man, vnto the bitte of an hors mouthe, whiche tourneth the whole horse euery waie, as pleaseth hym that sitteth on the horse backe : and he compareth it also to the hearme of a ship, wherby all the hole shyp is ruled, at the plesure of him that gouerneth the helme. And thirdly, he cōpareth it vnto a sparke of fier, which if it be suffred, will bourne vp an whole towne or citie . And surely all these comparisons be veraye apte and mete. For the tungue of a man no doubt, is the chiefe stawe of all the whole body, either to doo muche good, or to doo muche hurt. The voice of the tung perceth the hertes of hearers, and causeth them to conceiue of other men good or euill opinion. It kindleth or quencheth contention. It disposeth men to warre or peace, and moueth the hearers sundry waies, to goodnes or vice. And like as the great religious flames, that go from hous to hous, come but of one sparkle, which in the beginning mought haue ben easily quēched, but by negligence and sufferance encreaseth and waxeth so great, that no man can resist it. And lyke as fyre is a great commodity many waies, if it be wel and wisely

ly

## COMMANDEMENT.

ly vsed, and contrary an vtter destruction if it be suffred and not taken hede vnto: Euen so of mans tongue, although it be a very small membre of the body, yet there commeth excedynge greate benefytes, bothe to hym selfe and to others, yf it be well and wysely gouerned. And contrary wyse, yf no heede be taken therevnto, but be suffered to runne at large, than it is not one euill alone, but a roote and occasion, or rather a heapynge together of all euyls.

And because that of the tounge com-  
meth so muche good, or so muche euyl:  
Therefore by this commandement is not  
onely forbidden all euill vse of the tounge,  
to the hurt of our neighbours, but also in  
the same is commaunded all the good vse  
of the tounge, to the benefit of our neigh-  
bours, as to be trewe and playne in our  
wordes, to be faithfull in couenātes, bar-  
gaynes and promises, to testifie the truth  
in all courtes, iudgementes, and other  
places, to reporte well of them that be  
absente, to gyue goode counsaile and ex-  
hortacion to all goodnes, to dissuade frō  
all euyl. And whan we knowe any man  
to doo amysse, not to publyshe his faulte  
to other men to his sclander, but rather



## THE NINTH

to admonyſhe hym priuily betwene him  
and vs, and to ſeke his reformation, to  
ſpeake well by our ennemies, to pacifie  
and ſet at one them that be ennemies, to  
excuse them and to answer for them, that  
be vniuſtly ſclandred: and generally in al  
other thynges to vſe our tungen in truth  
to the welth of our neighbours.

**Against** this commandement offend  
all they, whyche by lying and vtterynge  
of falſe ſpeche, deceyue and hurte any  
man. And ſuche lyers bee the deuylles  
chyl dren. For as ſaincte John ſaith in  
Ioan. viii. his goſpell: The diuell is a lyar, and  
father of lyers. And therfore byddeth  
Eph. iiii. ſaynt Paule: That we ſhulde put awaye  
lyinge, and ſpeake trouthe euery man to  
his neyghbour.

**THEY** alſo offend agaynſt this com-  
mandement, whiche be detractours, baks  
byters, and ſclanderers, whom the wyſe  
man dothe liken vnto ſerpentes, that pri-  
uily bite or ſtynge men behynde, whan  
they be not ware therof. And ſurely ſu-  
che menne (what ſo euer they pretende)  
goo not about to heale and amend them  
that doo amysſe, but rather doo ſatisfye  
theyr owne malyce and ſclaunderous  
tonges. For like as the ſurgeon, that wyl  
heale

## COMMANDEMENT

heale a wounde, doth couer it, and binde it, that it take no open aire: So if we intende the amendment of our neighbour's faute, we muste not open it abroad to his hurt, but we must be sozry, and pray to god for hym, and so taking him to vs, we must priuily counsaile and exhort hym. And this louyng correction will make him beware and take hede, that he offende no more. But if we tell his fautes, firste to one, and after to an other, and charge euery one to kepe counsaile, as though we had tolde it to no mo, this is no amendment of his faute, but a declaracion of our owne, and a reprehension of our selues, in that we vtter forth the vnto other, that thyng, whiche we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shoulde first haue kept it secreete to our selues, if we wolde not an other man shulde vtter the same. And therfore the wise mā saith: If thou haue herde any thyng agaynst thy neighbour, lette it die within the, and be sure it will not burst the. And in an other place: As euill is he that backebiteeth priuily, as the serpent whiche stingeth vnwares.

Eccle. xix.

And they also offende agynste this

22 v

com



## THE TENTH

commaundement, whiche gladly gene-  
cares, and be redy to here suche backebi-  
tours. For as saint Bernarde saith: Like  
as the backebiter carieth the deuill in his  
mouth: so the hearer carieth the deuill in  
his eare. For the detractour is not glad  
to tell but to him, which is glad to heare.

Pro. xxx.

And the wise manne saith: That like  
as the winde driueth away the raine,  
euen so dothe a sadde and a displea-  
sant countenance driue away the tonge  
of the backebitours, and maketh them  
abashed.

They also breake this commaundes-  
ment, whiche with flatterying and dou-  
ble tongues, go aboute to please suche  
as be glad to here complaintes. Judges  
also, whiche geue sentence, contrary to  
that whiche they knowe to be true, and  
they that in iudgement do hide and sup-  
presse the trueth, and they that make false  
plees, to the delay and hinderance of ius-  
tice, or any otherwise do stoppe iustice.  
And enquestes, which vpon light groun-  
des, or vpon groundes not well exami-  
ned or discussed, geue verdict, be trans-  
gressours and breakers of this comman-  
dement. And aboue other, they do trans-  
gresse this commaundement, whiche in  
pree

## COMMANDEMENT

preachyng or other wayes, do teache or maintein any false or erronious doctrine, contrary to the woorde of god, or that do teache fables, or mens fantasies and imaginacions, affirmyng them to be the woorde of god. And suche be worse than false witnesses of worldely matiers, for they beare false witnesse against god and his trueth.

### The exposition of the tenth commaundement of god.

**T**hou shalt not vniustly desire thy neighbours house, nor thy neighbours wife, nor his seruaunt, nor his maide, nor his ore, nor his asse, nor any thyng that is the neighbours.

**V**HERE as in the other commaundementes before rehersed, be forbidden al wordes and dedes, whiche be againste goddes pleasure, and the loue of our neighbours: In this laste precepte is forbidden the inwarde consent of the herte, to all vnlefull motions, desires, delites, inclinacions, and affections vnto euill, which thinges be so  
roted



## THE TENTH

roted and planted in all vs the children of Adam, even from the firste houre of our birthe, that althoughe by the inspiration of the holy goste, and the grace of god geuen vnto vs, we do intende neuer so well, and wolde mooste gladly eschue all euill, yet there remaineth in vs a disposicion and redinesse vnto suche thynges, as be contrary to the will and commaundement of god: In so muche that if the grace of god did not helpe vs to stave and resiste our naughtie thoughtes and delite vnto synne, the same our concupiscence and naughtinesse, shulde be so muche, that we shulde runne headlong into synne and mischief, our nature is so corrupte, and we be so farre frome the perfecte obedience vnto goddis will, whiche obedience Adam had in in the state of innocency. And of this corruption of our nature, and redinesse vnto euill, complaineth saincte Paule in his epistle vnto the Romaines, where he declareth at length, that the nature of man is so full of concupiscence and euill affections, that no man dothe or can of hym selfe satisfie or fulfill the lawe of god: And that the lawe comdemneth al menne as transgressours, and that therefore

Rom. vii.

## COMMANDEMENT.

foze enery manne for his saluacion muste haue refuge vnto the grace and mercie of god, obteyned by our sauiour Iesu Chryste.

**F**urthermoze lyke as in the fiste commaundement, vnder the name of father and mother is vnderstande all superiours: And in the. vi. commandement, vnder the name of kylling is vnderstand all wrothe and reuengyng. And in the vii. commaundement, vnder the name of adultery, is vnderstande all vnchaste liuing: And in the eyght commandement, vnder the name of theft is vnderstand al deceiteful dealyng with our neighbours: And in the. ix. commaundement vnder the name of false witnesse, is vnderstand all misreporte, and vnttrue vse of our tongue: So in this last commandement, vnder the name of desiryng of an other mannes wife and goodes, is vnderstande all maner of euill and ynlawfull desire of any thyng.

**A**ND lyke as in this precepte be forbidden euill desires, euen so in the same be commanded good desires, good affections, good inclinacions to godlie thinges, and the perfecte obedience of our hertes



## THE TENTH

hertes vnto goddes will, whiche al-  
thoughe we shall not fully and absolutely  
atteyne vnto, whiles we be in this life :  
Yet this commaundement doth binde vs  
to inforce and endeouour our selues ther-  
vnto, by continuall fighting and resistyng  
against the saied corrupcion, concupis-  
cence, and euill desires, for as muche as  
by theim man is continually tempted to e-  
uill dedes and vicious liuyng, accordyng  
wherunto sainte James writeth : Let no  
man saie, whan he is tempted to euill,  
that he is tempted of god. For as god  
can not be tempted to euill, so he temp-  
teth no man to euill, but euery man is  
tempted, drawen, and allured by his  
owne concupiscence: thā concupiscence  
whan she hath conceived, byngeth  
forth synne.

Iaco. i.

All they be transgressours of this  
commaundement, whiche by delibera-  
cion and full consente, caste their min-  
des and lustes, to accomlishe the con-  
cupiscence and desire, whiche they haue  
to obteyne and gette vnlawefully an o-  
ther mannes wife, childe, seruauit, house,  
lande, cattell, or any thyng or goodes  
that be his.

And

## COMMANDEMENT.

**And** they also be transgressours of this commaundement, whiche by enuie, be sozie of their neighbours wealth and prosperitie, or be glad of their sorowe hinderaunce and aduerlitie. And also all they whiche do not set their mindes and studies, to preserue, mainteine, and defende vnto their neighbours (as muche as it is in them) their wiues, childrē, seruantes, houses, landes, goodes, and all that is theirs. For (as before is declared) this commaundement not onely forbiddeth vs to desire vnlawfully from our neighbour any thyng that is his: But by the same we be also commanded, gladly to wishe and will vnto hym, that he maie quietly possesse and enioy all that god hath sente hym, be it neuer so great aboundance. And this minde we ought to beare vnto euery man by this commaundement, not onely if they be our frendes and lo:ners, but also if they be our ennemies and aduersaries.

**Here**



**There foloweth the exposicion  
of the prater of our lord called  
the Pater noster, deuided  
into seven petitions.**

i



**O**ur father, whiche  
art in heauen: ha-  
lowed be thy name  
Thy kyngdō come  
Thy wyl be doen  
in earth, as it is in

ii

iii

heauen.

iiii **Geue vs this date our dayely  
bꝛeade.**

v **And forgeue vs our trespasses:  
as we forgeue them that tres-  
passe against vs.**

vi **And let vs not be ledde into tem-  
ptacion.**

vii **But deliuer vs from euill. Amē.**

**For**

## THE NOTES.



OR THE better and more ample declaracion of this praier, ye shal vnderstand, firste that our sauour IESV CHRISTE was the authour and maker thereof, and that therfore lyke as he is of infinite wisdom, and of infinite loue and charitie towards vs, even so all christen men oughte to thynke and beleue, that this same praier is the most excellent and most sufficient, and moste perfect of all others. For neither there is any thing in this praier superfluous, neither there wanteth any petition, suite, or requeste for suche thynges as be necessary for our iourney and passage in this worlde, or for our furtheraunce to thatteinyng of the life and glorie euerlastyng.

**Secondly** that euery good christen man may be assured to attaine the requestes made in this praier, if he shall enforce hym selfe, and apply his hole herte and wil to the wil and grace of him, vnto whom this praier is made, and also if he shall vtter and offer the said petitions inwardely with his herte and with suche faith, confidence and truste in god, as he

p

requis



## THE NOTES.

requireth. For surely no prayer is thank-  
ful vnto god, but that whiche is made  
with the herte. And therefore the pro-  
phet Dauid crieth to our lord with all  
his herte. And Moyses is noted to crye  
out aloude, whan he spake no word with  
his mouthe, but he spake a loude with  
his herte. And our lord by his prophete  
noteth, that some praye with theyr lyp-  
pes, and in their hertes mynde nothyng  
lesse than that whiche they pray for. And  
therefore who so euer intendeth by say-  
yng his Pater noster, to attaine hys de-  
syre, he muste haue with faith a good  
and erneste deuocion, and his herte as  
nigh as he can voyde of varne thought-  
es, and applyed to god, so that the in-  
tente and desyre of his herte may be ioi-  
ned alwayes with the prayer of his  
mouthe.

And for this purpose it is mete and  
moche requisite, that the vnlerned peo-  
ple shulde vse to make their prayers in  
their mother tonge, whiche they best vnder-  
stande, wherby they may be the more  
moued and stirred vnto deuocion, and the  
more earnestly minde the thinge that they  
pray for.

The

## THE. I. PETITION

**O**ur father whiche art in heuen,  
halowed be thy name.

**O**f those woordes Our father, placed in the beginnyng of this petition, all true christen men ought to conceiue a great comforte and ioy, in that they be taught and commaunded in this praier, to take almightie god for their father, and so to call him, as for example: If our soueraine lord the kyng wolde say to any of vs, take me for your father, and so call me, what ioy in hert, what comfort, what confidence wolde we conceyue of so fauourable, and gracious woordes? Than muche more incomparably haue we cause to reioyce, that the kyng and prince of all princes sheweth vnto vs this grace and goodnesse, to make vs his children. And surely as the naturall sonne maie assuredly trust, that his father will do for hym all thynges that maie be for his setting forth and aduancement: euen so we maie vndoubtedly assure our selues, that hauyng almightie god to our father, vsyng our selfe as obedient children, we shall lacke nothyng whiche maie be profitable for vs, towarde the euery  
p ii      lastyng



**THE. I. PETITION OF**  
lastyng inheritaunce prepared for vs:

**AND** here is to be noted a lesson, that as this word **Father**, declareth the great beneuolence, mercy and loue of god towarde vs, as well in the creacion, as also in the redemcion of man: so it admoneth vs againe of our duetie towarde hym, and howe we be bound to shewe againe vnto hym our hole herte, loue, and our obedience and redinesse to fulfill all his preceptes and commaundementes, with al gladnesse and humilitie. And therefore who so euer presumeth to come to god with this praier, and to calle hym father, and yet hath not full intent and purpose to vse hym selfe in all thynges like a kynd and an obedient sonne, he cometh to him, as Judas came to Christe with a kisse, pretending to be his frende and his seruaunt, in calling him maister, and yet he was in dede a traitour to hym, and a deadly enemy. And for this consideration euery christen manne that intendeth to make this praier, ought inwardely and thoroughly to inserche and examine hym selfe, and if he finde in hym selfe any notable crime, for the whiche he oughte to be ashamed to calle god his father, let hym accuse hym selfe therof to god  
and

Luc. xxii.

## THE PATER NOSTER.

and recognise his vnworthinesse, saynge as the prodigal sonne said : Father, I haue offended the, I am not worthy to Luc. xv. be called thy sonne. And with due repentaunce and firme pourpose and intent to amende his naughtie life, let hym lifte vp his herte to god, and calling for his grace of reconciliacion, humble saie : Our father. &c.

**M**oreouer by these woordes, Our father, is signified, that we ought to beleue, that almightie god is the common father of all true christen people, and fatherly regardeth all, through and by the meane of our sauour Iesu Christe, vnto whom all faithfull and obedient christen men be brethren by grace and adopcion, and called to inherite with him the kyngdome of heuen. And they be also brethren eche one to other, hauyng all one father, which is god almighty. And therfore we ought not only to be of one spirite towardes our said father, and to imploy and endeavour our selues to the vttermoste, to please him, and to kepe his lawes & commandementes, but we ought also eche to consēt with other, in perfite loue and charitie, and eche to helpe and further other, towardes the said inheritance of heauen.



## THE . I . PETITION OF

And finally in all our praiers to god, eche to comprise other, and to pray for other, like as in this praier we be taught to saie Our father, geue vs our breade: forgeue vs our synnes: suffre vs not to fall in to temptation: and deliuer vs from euill.

By these woordes, whiche arte in heauen, we be taught, that we oughte to haue an inwarde desire, and a greate care and study, to com to the place where our heauenly father is, and muche co- uete his lighte and presence. For like as a louyng childe is euer desirous to be where his father is: euen so oughte we euer desire to be with our heauenly father, and to endeuour our selues, that our conuersacion be all withdrawn from the worlde, the fleshe, and the deuill, and be sette in heauen and heauenly thynges, as sainte Paule teacheth, and we shoulde continually waile and lament, because we be not with our heauenly father, sayyng with the prophete: Wofull am I, that my dwellyng vppon the earthe is so muche prolonged.

Phil. iii.

Pf. cxix.

In these wordes Salowed be thy name, it is to be noted, that by the name of god, is vnderstande god hym selfe, the power

## THE PATER NOSTER.

power of god, the might, the maiestie, the glorie, the wisdom, the prouidence, the mercie and goodnesse of god, and all Luc, xv. suche other good thynges, as in scripture be attributed vnto god. And this name is halowed, whan it is prayesd, glorified, sette forth, honoured and magnified of vs both in worde and dede.

And where in this petition we pray that his name mighte be halowed, it is not to be taken or thoughte; that this name of god, whiche in it selfe is euermore moste holy, moste glorious, moste meruailous and full of maiestie, can be either aduanced or diminished by vs or any thyng that we can do, but we desire here, that this moste holy name maie (according as it is in it selfe most holy) be so taken, vsed, honoured, and halowed of vs and of al others, as well heathen as christened, like as on the contrary part, this name is saied to be polluted and defiled, whan we do either in word or dede, contumeliously and contemptuously, or otherwise dishonour the same.

We desire therfore in this petition, that all false faith, by the whiche menne eyther mistruste god, or putte their con-



## THE. I. PETITION OF

Idence in any other thyng more than in hym, maie be destroyed. And that all witchecraftes and false charmes and coniurations, by the whiche Sathan and other creatures be enchanted, maie cease and geue place to goddis holy name: and so likewise, that all heresies and false doctrines may vanishe away, so that goddes holy worde maie be truely interpreted, and purely taught and set forth vnto all the worlde, and that all infidels maie receiue the same, and be conuerted to the right catholike faith, wherby all disceite, hipocrisy, and counterfaytyng of trueth, of righteousnesse, or of holinesse mighte clerely be extincte.

Furthermore we beseeche and pray god here, that his name may be halowed, so that no mā shuld swere in vaine by it, or otherwise abuse the same, to lie or to disceiue his neighbour. And generally, that none shulde fall into pride or ambition, into to desire of worldly glorie and fame, into enuie, malice, couetousnesse, adulterie, gluttony, slouth, backebityng, sclandering of his neighbours, ne into any other euill or wicked thoughtes and dedes, wherby the name of god maie be dishonored and blasphemed.

## THE PATER NOSTER

**I**n this praier also we requyre god to graunt vs, that in all perilles and dangers we runne vnto hym, as vnto oure only refuge, and call vpon his holy name, and that in our good wordes and workes we maie please and magnifie him, and be by him preserved from the most damnable synne of vnkynnesse towards hym. And also that we whiche do alredy professe the right faith, maie styll continue therin, and may do and expresse the same as well in our outwarde conuersacion, as in confessyng it with our mouth, so that by our good lyfe, and our good workes, all other mai be moued to good, and that by our euyll workes and synnes, noo man maie take occasion to sclander the name, or diminishe the laude and praise of god, but that all our woorkes and dooynges myght returne to the honour and praise of goddis name.

**T**he seconde petition.

**T**hy kyngdome come.

**T**his seconde petition is verai necessary, for no doubt our auncient ennemie the deuyl goeth aboute

**P.v.**

**con**



THE. II. PETITION OF  
continually by all crafty meanes to de-  
ceiue vs, and brynge vs vnder his power  
& dominion. And surely so longe as pride  
and disobedience reigneth in vs, so longe  
as yre, enuy, wrath or couetousnesse rei-  
gneth in vs, so long as gluttony, lechery,  
or any kynde of synne reigneth in vs, so  
longe we be vnder the dominion and king-  
dom of the deuyl. For the deuyl vndou-  
tedly, is kynge ouer all the chyl dren of  
pride, that is to saie, ouer all theim that  
be synners, rebelles, and disobedient vn-  
to god.

And for as muche as it is not in oure  
power to delyuer our selues from vnder  
this tyranny of the deuille, but onely by  
goddish helpe (for our pardicion and vi-  
doing is of our selves, but our help and  
saluacion is of god, as saith the prophet  
Osee) therfore it is very necessary for all  
true christen people, to make this petici-  
on incessantly vnto our heauenly father,  
and to beseeche him according to this do-  
ctrine of Christe, that by his grace and  
helpe, we maye escape the dominion and  
power of the deuyl, and that we may be  
made subiect vnto his heuenly kyngdom.  
Therefore in this peticio we desyre god  
to grue vs afore all thynges, true and cō-  
stant

## THE PATER NOSTER

stant faythe in hym, and in his sonne Iesu  
Christ, and in the holy gooste, with pure  
loue and charitie towards hym and all  
men, to kepe vs also from infidelitie, de-  
speracion, and malice, whiche myght be  
the cause of our destruction, to deliuer  
vs from dissencions, couetousnes, lecher-  
ry, and euyll desyres and lustes of synne,  
and so the vertue of his kingdom to come  
and to reigne within vs, that all our hert  
mynde and wyttes, with all our strength  
inwarde and outwarde, maie be ordered  
and dyrected to serue god, to obserue his  
commaundementes and his wylle, and  
not to serue oure selfe, the fleshe, the  
worlde, or the deuyl.

We Desyre also, that this kyngedome  
ones in vs begunne, maie be dayly increa-  
sed and go forward more and more, so  
that all subtyll and secrete hate, or slouth,  
whiche we haue to goodnesse, be not suf-  
fered to rule so in vs, that it shall cause vs  
to loke backe agayn, and to fall into sinne,  
but that we maie haue a stable pourpose  
and strengthe, not onely to begynne the  
lyfe of innocency, but also to procede er-  
nestly further in it, and to perfourme it,  
accordyng to the saying of saynte Paule,  
where he prayeth, that we maye walke

wor-



## THE . II . PETITION OF

**Ephe. iiii.** worthyly, pleasynge god in all thynges, beinge fruitfull in all good workes, and growynge and increasynge in the knowe-  
lage of god. Also in an nother place he  
saieth: **Worke** and do the truth in cha-  
ritie, and encrease and go forwarde in  
Christe.

**Phil. i.** **Rom. viii.** Therfore in this prayer, desyringe  
the kyngedome of god to come, we re-  
quyre also, that we beyng alredy recey-  
ued & entred into the kingdome of grace  
and mercy of god, maye so continue and  
perseuere therin, that after this life, we  
maie come to the kyngedome of gloye,  
whych endureth for euer. And this is  
that great and feruent desyre, wherwith  
good men, beyng mortified from world-  
ly affections, haue bene and be alwayes  
kyndled and enflamed, as appeereth by  
saynt Paule, whan he sayd, I wolde bee  
losed from this body, & be with Christ.  
And in an other place he saith: We that  
haue receyued the fyrste frutes of the  
spyrte, wayle and mourne in our sel-  
ues, wysshynge and lokyng to be deli-  
uered frome the mortalitie and mis-  
eries of this body, into the gloiy of the  
chyl dren of god.

The

# THE PATER NOSTER.

¶ The thyrde peticion.

**Thy wyll be Done in earthe**  
as it is in heauen.

**F**OR the better vnderstandynge of this thyrde peticion, we must know, that by disobedience and synne of our firste father Adam, we be as of our nature onely without the grace of god, vnable to fulfill the will and preceptes of god, and so enclined to loue our selues, and our owne willes, that we can not hertily loue neither god nor manne, as we ought to do. And therfore we being ones chisten men, it is requilite for vs to pray, that like as the holy angels and saintes in heauen (in whom god reigneth perfectly and holy) do neuer cesse ne shall cesse, to glorie hym, to prayse hym, and to fulfill his will and plesure in all thynges, and that mooste readily and gladly without any maner of grudgynge or resistynge thervnto, knowynge certainly and clerely, that his will is alwaye the best: euen so that we the children of god in earth, maie daily and continually praise god, and by our holy conuersacion in good workes, and good life, honour and glorifie



THE. IIII. PETITION OF  
glorifie him. And that we maie from time  
to tyme so mortifie our owne natural cor-  
rupt and synful appetite and wyl, that we  
maie be euer redy, lyke louyng chyldren,  
humbly, lowly, and obediētly, to approue  
allowe and accomplyshe the wylle of god  
our father in all thynges, and to submitte  
oure selues with all our herte vnto the  
same, and to acknowlage, that what so e-  
uer is the wylle of God, the same is  
moste perfite, moste iuste, most holy, and  
most expedient for the welth and helthe  
of our soules.

*i. Tim. vi.* **Wherfore** in this petition also, we  
desyre of god true and stable pacyence,  
whan our wylle is letted or broken. And  
that whan any man speaketh or doth con-  
trary to our wyl: yet therfore we be not  
out of pacience, neyther curse or mur-  
mure or scke vengeance agaynste our ad-  
uersaries, or them which lette our wyl,  
but that we maie saie well of them, and  
do well to them. We praie also, that by  
goddis grace, we maie gladdely suffre all  
diseases, pouertie, dispisynges, persecu-  
cions, and aduersities, knowynge that it  
is the wyl of god, that we shulde cruci-  
fie and mortifye our wylles. And whan  
any suche aduersitie chaunceth vnto vs,  
attri-

## THE PATER NOSTER.

attribute all vnto the wyll or suffrance of god, and giue him thanks therfore, who dothe order all suche thynges for oure weale and benefit, either for the exercise and the triall of the good, to make them stronger in goodnes and vertue : or elles for the chastisement and amendemente of the euyll, to suppress the euyll motions and desires.

**And** also we praie, that when so euer it shall please god to calle vs out of this transitorie lyfe, we maie be wyllinge to dye, and that conforming our wyll to the wyll of god, we may take our death gladly, so that by feare or infirmitie, we be not made disobedient vnto hym.

**We** desire furthermore, that all oure membres, eies, tonge, hert, handes, and feete be not suffred to folowe the desires of the fleshe, but that all maye bee vsed to the wyll and pleasure of god : and that maliciously we reioyse not in their troubles, whyche haue resisted our wyll, or haue hurte vs, nor that we be enuiously sorry, whan that they prosper and haue welfare, but that wee maie be contented and pleased with all thyng that is gods wyll.

The



THE. IIII. PETITION OF

The fourth petition.

**G**eeue vs this day our  
dayly breade.

**F**OR the better declaracion of this fourth petition, ye shall vnderstand firste, that our lorde teacheth vs not in this petition, to aske any superfluous thyng of pleasure or delite, but onely thynges necessary and sufficient, and therfore he biddeth vs onely aske breade: wherin is not ment superfluous riches, or great substance, or abundance of thynges aboue our estate or condicion, but suche thynges onely as be necessary and sufficiēt for euery man in his degree, and accordyng therunto sainte Paule saieth: We haue brought nothyng in to this worlde: ne shall take any thing with vs whan we departe hense. And therfore if we christen men haue meate and drinke and cloth, that is to say, thynges sufficient, let vs hold our selues content, for they that set their mindes on riches, and wil haue superfluities more thā nedeth, or is expedient to their vocacion, they fal into dangerous temptacions, and into snares of the deuill, and into manie

vnpioz

i. Tim. vi.

## THE PATER NOSTER.

vnprofitable & noisome desires, which drown  
me into pdicion & euerlastig dānacion. for  
the spring & rote of al euils, is such supflu  
ous desire. The wise mā also makīg his pe  
ticiō to our lord saith: **Pro. xxx.** Giue me neither po  
uerty noz excesse, But onely thīgges sufficiēt for  
my lining, lest ꝑ hauing to much I be prouoked  
to deny god, & to forget who is ꝑ lord: & on the  
other side, lest that by pouerty cōstrayned, I fall  
into theste, & forswear the name of my god.  
These.ii. wise mē, thone of the old, & tho  
ther of the new testamēt, agre w the les  
son of our sauioz, for both declare, ꝑ they  
desire onely thinges necessary, signified  
here by bread, & both renouce supfluities  
vnprofitable dangerous and noysome.

Secondly in these wordis of our sauioz  
Jesu Christ, be reprovēd al those psons,  
which eat not their own bread, & deuour  
other mē's bred, of which sort be al those,  
that liue of rauen & spoiles, of theft, of ex  
torciō, of craft & deceit: & thei also which  
neither labor w their hādis, nor otherwi  
se apply their studi, idustry, & diligēce to  
som thīg, that is good & beneficial to ꝑ cō  
mō wele, & to thonor of god, but liue in ele  
rest idelnes & wāton plesure, wout doing  
or carīg for any such thīg. Also all thei be  
repuid, which beig callid in this world to  
any office or auctority, do abuse ꝑ same, & do  
not ēply thē self acordig to their vocaciō.

¶

Thirdly



## THE. IIII. PETITION

**Thy** wylly as the husbände man tyl-  
 leth and soweth his grounde, wedeth it,  
 and kepeth it from distroying, prayinge  
 therwith to god for the increace, and put-  
 teth all his truste in hym, to sende hym  
 more or lesse at his pleasure, euen so be-  
 sides our owne diligence, policie, labour  
 and trauaile, we must also pray dayely to  
 god, to sende vs sufficient, and we muste  
 take thankefully at his handes, all that is  
 sent, & be no further careful than nederth,  
 but putting to our endeuor, set our hole  
 confidence & trust in him: for our sauour  
 Christe saiet in the gospels, I saye to  
 you, be not carefull for your luyngge,  
 what ye shall eate, ne what clothes ye  
 shall weare: Is not lyfe better than  
 your meate, and your body better than  
 your clothynge? Loke vpon the byrdes  
 of the ayre, they sowe not, they reape  
 not, they bring nothing into the barne,  
 and yet your heauenly father feedeth  
 them, bee not you of more price than  
 they? Loke vpon the lilies of the field,  
 they labour not, they spyne not, and  
 yet I tell you, Salomon in all his pre-  
 cious and roial apparel, was not so clo-  
 thed as one of them: therfore care you  
 not for these thinges: Leue this care to  
 them

Matt.vi.

## THE PATER NOSTER.

them that know not god, your heuenly father knoweth, that you haue nede of all these thynges, but seke you fyrst the kyngdom of god and his rightuousnes and the wais iustly and truly to liue, & than god shall caste all these thynges vnto you. These be the wordis of Christ full of good and comfortable lessons, that we shoulde not care ne set our hartes to muche vppon these worldly thynges, ne care so much for to morow, that we shall seme to mystrust our lorde. And here is a thing greatly to be noted in comforte of the true labouryng man, for surely be he craftes mā, or be he labourer, doyng truly his office, wherevnto he is called, he maie in that state and kinde of lyfe please god, and atteine saluacion, as surely as in any other state or kynde of lyuinge. And although our lorde hath so prouyd for some, that they haue already sufficient & plentie for many dayes & yeres, yet that not withstāding, thei ought to make this peticion to god, and saie : Gyue vs this daie our daily bread, forasmuch as their substāce (though it be neuer so great) like as it could not haue bene gotten, without god had sent it, so it can not prosper & continue, except god preferue it. For howe

Q. ii many



### THE. IIII. PETITION

many great rychemen haue we knowen  
sodainly made pooze, some by fier, som by  
water, som by theft, & many other waies?  
Was not Job the one day the richest mā  
that was in all the easte land, and the mo-  
row after had vtterly nothing? It is ther-  
fore as nedefull to praye our lorde, to  
preferue that he hath giuen vs, as to pray  
him to gyue it: for if he gyue, and do not  
preferue it, we shall haue no vse of it.

Ioan.vi.

**F**ourthly by this bread, which we be  
taught to aske in this petition, may be vn-  
derstande the holy sacrament of the aul-  
tar, the very fleshe and bloud of our saui-  
our Iesu Christ, as it is witen in the. vi.  
chapiter of saint Iohn: I am the bread  
of lyfe, which cam down from heauen,  
And the breade which I wyll giue, is  
my fleshe, which I wil giue for the life  
of the world. And in this praier, we de-  
sire, that the same maie be purely mini-  
stred and distributed, to the comfort and  
benefit of all vs, the true children of god,  
And that we alio maye receiue the same  
with a right faith, and perfite charitie, at  
all tymes, whan we doo and ought to re-  
ceiue the same, so that we maie be spiri-  
tually fed therewith to our saluacion, and  
therby enioy the life euerlasting.

Finally

## THE PATER NOSTER.

**F**inally by the bread, which our sa-  
uiour teacheth vs to aske in this petition  
is met also the true doctrine of the word  
of god, which is the spirituall bread that  
fedeth the soule. For as the body is nou-  
rished and brought vp, groweth and fe-  
deth with bread and meate, so neede the  
soule euen from our youth to be nourished  
and brought vp with the worde of god,  
and to be fedde with it. And lyke as the  
body wol faint and decay, if it be not from  
tyme to tyme, releued and refreshed with  
bodily sustenance: euen so the soule wax-  
eth feble and weake towardes god, onles  
the same be cheryshed and kept vp with  
the word of god, according to the sayinge  
of Christe: A man liueth not with meat  
onely, but with euery word that proce-  
deth from the mouth of god. And sure-  
ly the word of god is the very comforte,  
remedy, and helth of the soule. For yf we  
haue aduersitie in this worlde, as pouer-  
tie, sicknes, imprisonment, & such other  
miseries, where shuld we seke for cōfort  
but at goddis word? If we think our self  
so holy, that we be without synne, where  
shuld we finde a glasse to se our sinnes in,  
but in the word of god? If we be so ful of  
synnes, that we be lyke to falle into des-

Math. iiii.



### THE. IIII. PETITION

esperacion, where can we haue comfort & learne to know the mercy of god, but only in goddis word? Where shall we haue armure to fight against our thre great enemies, the world, the fleshe, and the deuill? Where shall we haue strength and power, to withstand them, but as Christ dyd, in and by the worde of god? And finally, if we haue any maner of sicknes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis worde? So that the word of god is the very bread of the soule, and therefore as well for this bread of the soule, as for the blessed sacrament of the aultar, also for the bread and daily sustenance of the body, our sauiour Christe teacheth vs to praye in this fourth petition,

The fyfte petition.

**And forgeue vs our trespasses,**  
as we forgeue them that trespasse  
agaynst vs.

**I**n this petition we be taughte a fruitefull aduertisement of mans estate in this present lyfe, whiche consydered, no man ought to glorie in hym selfe, as though he were innocent  
and

## THE PATER NOSTER.

and without synne, but rather that euery good christen man, without excepcion, ought to knowlage hym selfe to be a sinner, and that he hath nede to aske forgiu- nesse of god for his ilnes, and to require him of his mercy : for doubtlesse we day- ly commytte synne, whiche he comman- ded daily to aske remission for our sinnes. And saynt Iohn sayth in his epistle : If we saie, that we be without synne, we deceyue our selues, and truthe is not in vs.

i. Ioan. i.

**M**oreouer it is to be noted, that we be taught to desyre God to forgyue vs our synnes, lyke as we forgiue them that trespasse agaynst vs, so that if we forgiue in hert, god will forgiue, and not other- wyse, as by many places of scripture mai appere, fyrst by expresse wordes, Christe saith : If you forgiue men theyr offen- ces done agaynst you, your heuenly fa- ther wyl forgyue you your offences, and yf you wyl not forgiue them that offende you, be you assured; your fa- ther wyl not forgyue you your offen- ces. And in an other place, whan Peter came to our lord, and demanded of hym, how ofte he shulde forgyue his brother, which had offended hym, and whether it

Matt. vi.

Mat. xviij.



### THE. IIII. PETITION

esperacion, where can we haue comfort. & learne to know the mercy of god, but only in goddis word? Where shall we haue armure to fight against our thre great enemies, the world, the fleshe, and the de- uill? Where shall we haue strength and power, to withstand them, but as Christ dyd, in and by the worde of god? And finally, if we haue any maner of sicknes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis worde? So that the word of god is the very bread of the soule, and therefore as well for this bread of the soule, as for the blessed sacrament of the aultar, also for the bread and daily sustenance of the body, our sauour Christe teacheth vs to praie in this fourth petition,

The fyfte petition,

**And forgeue vs our trespasses,**  
as we forgeue them that trespasse  
agaynst vs.

**I**n this petition we be taughte a fruitefull aduertisement of mans estate in this present lyfe, whiche confydered, no man ought to glorye in hym selfe, as though he were innocent  
and

## THE PATER NOSTER.

and without synne, but rather that euery good christen man, without excepcion, ought to knowlage hym selfe to be a sinner, and that he hath nede to aske forgiuenesse of god for his ilnes, and to require him of his mercy: for doubtlesse we daily commytte synne, whiche he commanded daily to aske remission for our sinnes. And saynt Iohn sayth in his epistle: If we saie, that we be without synne, we deceyue our selues, and truthe is not in vs. i. Ioan. i.

Moreover it is to be noted, that we be taught to desyre God to forgyue vs our synnes, lyke as we forgyue them that trespasse agaynst vs, so that if we forgyue in hert, god will forgyue, and not otherwyse, as by many places of scripture may appere, fyrst by expresse wordes, Christe saith: If you forgyue men theyr offences done agaynst you, your heuenly father wyll forgyue you youre offences, and yf you wyll not forgyue them that offende you, be you assured, youre father wyll not forgyue you your offences. And in an other place, whan Peter came to our lord, and demanded of hym, how ofte he shulde forgyue his brother, which had offended hym, and whether it Matt. vi.



### THE. IIII. PETITION

was not sufficient to forgiue him seuen times: Our lord answered him and said, I tel the Peter, that thou oughtest to forgiue him not only seuen tymes, but seuentie times seuen times, meaning thereby, that from time to time we must continually forgiue our brother or neighbour, although he trespasseth against vs neuer so often.

**Matt. xviij** AND Christ also declareth the same by a parable. There was (saith Christe) a king, which calling his seruantes vnto a compte, and findyng, that one of them shulde owe vnto him the summe of tenne thousande talentes, because he had it not to paie, cōmanded that the sayd debtour, his wife, and his children, and all that he had, shulde be solde: but whan the debtour came vnto the kyng, and praied hym on his knees to haue pacience with hym, promysyng hym to paie all, the kyng had pitie of hym, and forgaue hym the whole debt: it fortunēd afterwarde, that this man beyng thus acquitted, mette with an other of his felowes, that ought him but one hundreth pence, & with violence almost strangled hym, and sayed vnto hym: Paie that thou owest. And the saied seruant hys felowe felle vpon his knees, and

## THE PATER NOSTER.

and praied hym to haue pacience, promys-  
syng to pay all, which wold not, but caste  
hym into prison, vntill all was paied. And  
whan the rest of his felowes, seying this  
crueltie, had tolde the kyng therof, the  
king forthwith sent for this cruel felowe,  
and saied to hym: **O** wicked man, I for-  
gaue the thy hole debte at thy suite and  
request, it shulde therfore haue beſemed  
the to haue shewed like compassion vnto  
thy felowe, as I shewed to the. And the  
kyng sore displeased with this crueltie,  
comitted him to tormentours: that shuld  
roughly and streightly handle him in pris-  
on, till he had paied the hole debte.

**U**pon this parable **C**hriste inferreth  
and saith, **E**uen so shal your heuenly fa-  
ther do with you, if you will not for-  
geue euery one of you his brother euen  
from the hert. Thus it apereth plainly,  
that if we wil be forgiven, if we wil scape  
euerlastyng damnacion, we muste put out  
of our hert all rancour, malice, and will to  
revenge, and to satisfie our owne carnall  
affections, referryng the punishment of  
the offendours, whiche in their offences  
haue transgressed the lawes of God, or  
of the prince, to the order of iustice, wher  
of vnder God, the princes and rulers  
be



**T H E . V . P E T I C I O N O F**  
be ministers in earthe. In whiche doying  
we please god, so that we vtterly forgeue  
our owne priuate grudge and displeasure.

**A**ND if any peradventure will thynke  
it to be an harde thynge, to suffre and for-  
geue his enemy, whiche in woorde and  
dede hath doen hym many displeasures,  
lette hym consider againe, howe many  
harde stormes our sauour Christe suffe-  
red and abode for vs: what were we,  
whan he gaue his moste precious life for  
vs, but horrible sinners and his enemies?  
how mekely toke he for our sake all re-  
bukes, mockes, bindyng, beatyng, crow-  
nyng with thorne, and the moste appro-  
brious death? It is vndoubtedly aboue  
our fraile and corrupt nature to loue our  
enemies that do hate vs, and to forgeue  
them that do hurte and offende vs, and  
it is a dede of greater perfection than  
manne hath of him selfe, but god, that re-  
quireth it, will geue grace, that we maie  
do it, if we aske and seke for it. And ther-  
fore in this petition our sauour Christe  
teacheth vs, to aske this grace of our he-  
uently father, that we may forgeue oure  
enemies, and that he will forgeue vs our  
trespaces, euen so as we forgeue them  
that trespas against vs.

## THE PATER NOSTER.

**I**T IS farther to be noted, that to forgive our brother his defaulte, is also to pray to god, that he will forgive hym, and will not impute his offence to hym, and to wishe to hym the same grace and glorie, that we desire vnto our selues, and also our self, whan occasion shall come to helpe him as we be bounde to helpe our christen brother.

**A**ND finally for as muche as in the expounding and declaracion of scripture, it is convenient, and requisite to obserue and folowe this rule, that whan so euer scripture speaketh of any duetie to be doen of one christen man to an other, that than the same duetie be so plainely and fully opened and set forth, that eche man maie heare his owne duetie touched: so that both parties (that is to saie) as wel he that is bound to forgive, as he which receiueth forgivenesse, maie indifferently knowe their duetie and behauiour, and accordyng therunto, endenour them self to do the same. For these causes it is expedient, that like as in the former parte of this petition, we haue declared the part and duetie of him, whiche shulde for charities sake forgive, so to declare the  
parte



THE . V . PETITION OF  
part and duetie of theim, to whome for-  
geuenesse shulde be made, lest euell do-  
ers and naughtie minded people, might  
by the former declaracion, take occasion  
stil to perseuere in their naughtie mindes  
and doynges, and yet claime forgeuenesse  
of their neighbour.

Wherfore ye shall vnderstande, that  
forgeuenesse afore spoken of, is not so  
ment in scripture, that by it iustice or la-  
wes of princes shuld be broken, contem-  
ned, or not executed. For althoughe our  
sauour Christ in this petició doth teache  
vs to remitte and forgeue all iniuries and  
trespasses doen against vs, yet he whiche  
hath doen the iniurie or trespasse, is ne-  
uerthelesse bounde to acknowelage his  
faute, and to aske forgeuenesse therfore,  
not only of god, but of him also whom he  
hath offended, and to intende to do no  
more so. And furthermore to recompēce  
and make amendes vnto the parties, a-  
gainst whom he hath trespassed, accord-  
ing to his abilitie and power, and as the  
greuousnesse and gretnesse of the offence  
requireth. And in case he which hath cō-  
mitted the offence or trespasse, be obsti-  
nate, and will not do these thynges before  
reherfed, whiche he is bound to do by the  
lawe

## THE PATER NOSTER.

law of god, than maie the partie, whiche  
findeth him self greued, not withstanding  
any thing that is said before in this petici  
on, lausfully and without offēce of goddes  
commandementes aske and seeke recom  
pence of such iniuries, as be doen to him,  
according vnto the order and prouision of  
the lawes of the realme, made in that be  
halfe, so that he alway haue an eie and re  
spect vnto charitie, & do nothing for ran  
cour or malice, or for sinister affection, nei  
ther beare any hatred in his herte towar  
des him, whom he sueth, but only vpon a  
zeale and loue of the maintenance of ius  
tice, correction of vice, and reformation  
of the partie that hath offended, remem  
bryng alwayes that he excede not, nor go  
beyonde the limittes and boundes of this  
general rule, taught by our sauour Christ  
in his gospel: As ye wold that other me<sup>n</sup>  
shuld do vnto you, euen so do you vnto  
them. For this is the lawe and the pro  
phetes. And thus we christen folke, mai  
eng forgeuenesse on the one party, & the  
duty of him that is forgeuen on the other  
party (as here now we be taught) shal the  
better know how to endeouour our selues  
to obserue both waies. And by these mea  
nes se and vnderstand more perfectly, the  
agree

Math. vii.



THE . VI . PETITION OF  
agrement and intent of scriptures, which  
we be bounde to obserue and folowe.

The sixte petition.

**A**nd lette vs not be led into  
temptacion.

**I**t is to be noted, firste that there  
be two maner of temptacions,  
wherof one cometh and is sent to  
vs by God, who suffereth those that be  
his to be tempted by one meanes or o-  
ther, for their probacion or triall, all be it  
he so assisteth and aideth them, in all such  
temptacions, that he tourneth all at the  
ende vnto their profit and benefit. For  
Ec, xxviii. as the wise man saith: Like as the ouen  
trieth the potters vessel, so doth temp-  
tacion of trouble trie the rightuous  
man. And with this maner of temptaci-  
on god tempted sundry wise our holy fa-  
ther Abraham, he tempted also Job with  
extreme pouertie, horrible sickenesse, and  
sodeyne death of his children: and dayly  
he tempteth and proueth all suche as he  
loueth.

The other maner of temptacion co-  
meth chiefly of the deuill, whiche like a  
furia

## THE PATER NOSTER.

furious and a woode Lion, rageth and runneth aboute perpetually sekynge how he maie deuour vs. And cometh also of our owne concupiscence, which continually inclineth and stirreth vs to euil, as saint James saith. Every man is tempted Iaco. i. drawen and entised by his own concupiscence. This concupiscence is an inclination and prouitie of our inordinate nature to synne, which imperfection man hath by the fall of Adam, so that although original synne is taken away by baptisme, and the displeasure appeased betwixte God and man, yet remaineth the disorder and debate betwene the soule & the flesh, whiche shall not be extincte but onely by bodily death. For there is no man so mortified, so sequestred from the worlde, and so rauished in spirite, in deuotion, or in contemplacion, but that some concupiscence is in hym, howe be it by goddes grace and mercy it raineth not, nor is of God accompted for synne, nor is hurtefull but onely to them, that by consent yelde vnto it. It will neuer cease, but one way or an other it will euer assaute vs, and if we do not fight with it, and resiste it continually, it will ouercome vs, and brynge vs into bondage, so that the deuill by this  
our



## THE. VI. PETITION OF

Iaco. i.

Pro. xviii.

our concupiscence and our consent, al vice  
and simes be ingendred, like as berwene  
man and woman children be ingendred,  
accordyng to the sayyng of saint James,  
where he saith : Concupiscence whan  
she doth conceiue, she bryngeth forth the  
synne, and that of all sortes, that is to  
saie, first actes and dedes, contrary to  
the lawes of god, and after that, vse  
and custome of the same dedes, and at  
length blindnesse and contempte. For  
so the wise man saith : The wicked man  
whan he cometh to the bottome of sin,  
setteth nought therby, but blinded with  
euill custome, either thynketh the synne  
that he vseth to be no synne, or elles if he  
take it for synne, yet he carith not for it,  
but either vpon vaine trust, of the mercy  
of god (whiche is in dede no right trust,  
but a very presumption) he will continue  
still in purpose to synne, or els vpon vaine  
hope of long life, he wil prolong, differre,  
and delay to do penance for the same, vn-  
till the laste ende of his life. And so ofte  
times preuented with sodeine death, di-  
eth, without repentance. Wherefore con-  
sideryng how dangerous it is to fall in to  
synne, and howe harde it is to arise : the  
chiefe and the best way is, to resiste with  
goddes

## THE PATER NOSTER.

goddes helpe the firste suggestion vnto synne, and not to suffre it to preuaile with vs, but as soone as may be, to put it out of our mindes. For if we suffre it to tary any while in our hertes, it is great perill, lest that consent and deede will folowe shortly after.

**Secondly** that our sauour Iesus Christe teacheth not vs in this sixte petition, to pray vnto god our father, that we shulde be clerely without all temptacion: but that he will not suffre vs to be led into temptacion, that is to say, that whan we be tempted, he will geue vs grace to withstand it, and not to suffre vs to be ouercom therewith: according wher vnto saint Paule saith: God is true and i. Cor. x. faithfull, and will not suffre vs to be tempted aboue that we may beare, but he wil so moderate the temptaciō, that we may susteine and overcome it. And saint James saith, Think that you haue Iacob. i. a gret cause to ioye, whan you be troubled with diuerse temptacions. For the tryng of your faith bringeth pacience, and paciēce maketh perfect workes: so that you maie be perfect and sound, lacking in nothyng. And almighty god also exhorteth vs, and calleth vpon vs to fight  
A against



## THE. VI. PETITION OF

**Apo. ii.** against temptacions, sayng: He that getteth the victorie against them, I shall geue him to eate of the tree of life. And againe he saith: He that ouercommeth them shall not be hurt with the second death. And saint Paul saith: No man shall  
**ii. Tim. ii.** be crowned, except he fight laudfully, that is to saie, excepte he defend him self, and resist his enemies at al pointes to his power. and our sauour geueth vs a good courage to fight in this bataile, where he  
**Ioan. xvi.** saith: Be of good comfort, for I haue overcome the worlde, that is to saie, I haue had the victorie of all synnes and temptacions, and so shall you haue, if the faute be not in your selues. For ye fight with an aduersarie, whiche is alreadie vanquished and overcome.

The seventh petition.

But deliuer vs from euill.

**I**T is first to be noted, that like as in the sixte petition Christe taught vs to desire of our heauenly father, that we shulde not be overcome with temptation, ne broughte into synne, so nowe in this seventh and last petition

THE PATER NOSTER.

tion, he teacheth vs to pray him, that if by frailtenesse we fall into the captiuitie of the deuill by synne, he will soone deliuer vs from it, not to let vs continue in it, not to let it take roote in vs, not to suffre synne to reygne vppon vs, but to deliuer vs, and make vs free from it.

**Synne** is the excedyng euill, from the which in this petition we desire to be deliuered: And though in this petition be also comprehended all euilles in the worlde, as sickenesse, pouertie, dearthe, with other like aduersities, yet chiefly it is to be vnderstand of synne, which onely of it selfe is euill, and ought euer without condicion to be eschued.

And as for other aduersities, neyther we can ne oughte to refuse, whan god shall sende them, neither we oughte to pray for the eschuyng of them, other wise than with this condicion, if gods pleasure so be. Many thynges we suffre in this worlde, and take them for euill, but they be not euill of them selfe: All affections, diseases, punishmentes and tormentes of the bodie, all the troubles of this world: and all aduersities be good and necessary instrumentes of god



## THE . VI . PETITION OF

for our saluacion. For god him selfe (who can not saie other than trueth) saith:

**Apo. ii.** Those that I loue, I chastise. And as  
**Hebr. xii.** gaine the apostle saith: He receiueth none, but whom he scourgeth. This is time of scourging, and the time to come is the time of reste, ease, and blisse. And surely it is a gret token, that we be in the fauour of god, whan he doth scourge vs, & trieth and fineth vs like gold in the fier, whiles we be in this worlde. As contrary, it is a great token of his indignacion towards vs, to suffre vs liuyng euill, to continue in prosperitie, and to haue all thynges after our will and pleasure, and neuer to trouble vs or punishe vs with aduersitie. Therefore our sauour Christe Iesus (who knoweth what is best for vs) teacheth vs to pray and desire to be deliuered, not chiefly from worldly afflictions, trouble & aduersitie, which god sendeth abundantly, euen to them whom he best loueth, and with whom he is best plesed: But the euill, which we most chiefly shuld pray to be deliuered from, is Synne, whiche of it selfe is so euill, that in no wise god can be pleased therewith.

And because our auncient ennemy the deuill, who is the well and sprynge of iniquitie

## THE PATER NOSTER.

quitie, and is not onely him selfe an homicide, a lier, and an hater of the trueth from the beginnyng: but also is the very rote and occasion of all synne, and the common prouoker and stirrer of man to the same, and the letter and hinderer of all vertue and goodnesse, because this enemy neuer ceaseth, but continually searcheth by all craftes and wiles to enduce vs to synne, and so to deuoure vs, and to bring vs therby to euerlastyng damnacion: Therefore like as we desire here to be deliuered from synne, so also we desire, that our heavenly father will saue vs, and defende vs from this euill, the causer of synne, that is to saie the deuill, and from his power and tyranny, so that he shulde not by his malice and guiles intice vs and drawe vs in to synne, wherby we might finally be brought vnto euerlastyng damnacion. From the which also we pray here to be deliuered.



And

The



**T**he salutation of the  
Aungell to the blessed  
virgine Mary.

**H**ail Mary ful of grace, the  
lorde is with the, blessed art  
thou among women, And bles-  
sed is the fruite of thy wombe.



For the better vnderstan-  
dyng of this salutation of  
the aungell, made to the  
blessed virgin Mary, ye  
shall first consider, howe  
it was decreed of the ho-  
le trinitie, that after the fall of our fyrste  
father Adam (by whiche mankinde was  
so long in the great indignacion of god,  
and exiled out of heauen) the seconde  
person, the euerlastyng sonne of the fa-  
ther euerlastyng, shulde take vpon hym  
the nature of man, and so as he was per-  
fect god, shuld be perfect man, to redeme  
mankind from the power of the deuil, and  
to recongile the same againe to his lorde  
god. And for this pourpose (as saincte  
Lucē in his gospell declareth) in the. vi.  
moneth

## OF THE ANGELL.

moneth after saint Elizabeth was coucei-  
ned with saynt John the Baptist, the an-  
gell Gabriell was sent from god into a ci-  
tie of Galilee, named Nazareth, to a vir-  
gin, whiche was despoused or ensured to  
a man, whose name was Joseph, of the  
house of David, & the virgins name was  
Mary. And whan this angell came vnto  
this sayde virgin, he saied these wordes:  
Hail full of grace, the lorde is with  
the, blessed art thou amōg women. And  
whan the virgine, heyrng these wordes,  
was troubled with them, and mused with  
her self, what maner of salutation it shuld  
be. The aungelle saied to her, Feare not  
Mary, be not abashed, for thou hast found  
fauour in the sight of god. Lo thou shalt  
conceiue in thy wombe, and shalt brynge  
furthe a sonne, and thou shalt calle his  
name I E S V S, he shall be greare, and  
shall be called the sonne of the hyghest,  
And the lorde shall gyue vnto hym the  
seate of David his father, And he shall  
reygne ouer the howse of Jacob for e-  
uer, And his kyngedome shall haue noo  
ende. Than sayde Mary to the aungell:  
Howe can this be doone: for I haue  
not knowelage of manne. And the an-  
gelle answerynge, sayed vnto her:

A m

The



## THE SALVTACION

The holy goste shall come from aboue into the, and the power of the highest shall ouershadowe the. And therfore that holy one that shalbe borne of the, shalbe called the sonne of god: And lo thy consine Elizabeth hath also conceiued a sonne in hir olde age, and this is the sixte moneth sith she conceiued, which was called the barein woman: for there is nothing vnpossible to god. To this Mary answered: Lo I am the handmaide of our lord, be it doen vnto me as thou haste spoken. And than furthwith vpon the departure of the angell, Mary being newly conceiued with the most blessed childe Iesus, went vp into the mountaines with spede into a citie of Iuda, and came to the house of Zachary, and saluted Elizabeth. And as soone as Elizabeth herde the salutation of Mary, the chylde sprange in hir wombe, and forthwith Elizabeth was replenished with the holy gooste, and cryed with a greatte voyce, and saied: Blessed arte thou emonge women, and blessed is the fruite of thy wombe. And wherof cometh this, that the mother of my lord cometh to me? For lo, as soone as the voyce of thy salutation was in myne eares, the childe in my wombe

## OF THE ANGELL.

wombe lept for ioy. And blessed art thou that dydest beleue, for all thynges that haue bene spoken to the from our loide, shall be perfourmed.

**S**econdly it is to be noted, that the aungell Gabriell, whiche spake to the virgin, was an high angell, and an hygh messenger. And truly it was conuenient, that he shuld be so, for he came with the highest message that euer was sente, whiche was the entreatie and leage of peace betweene god and man. And therefore the fyrste worde of his salutacion, that is to say, Hail, or be ioyfull, was very conuenient for the same. For he came with the message of ioye, and so sayde the other aungell, whiche at the byrth of our sauour, appered to the shepherdes, Luc. ii. I shewe to you (sayd he) great ioye that shalbe to all the people. And surely considering the effectes that ensued vppon his high message, all mankynde had great cause to ioy. For man beinge in the indignacion and displeasure of god, was here by reconciled. Man being in the bondes of the deuil, was hereby deliuered. Man being exiled and banished out of heauen, was hereby restored thither agayn.

**T**H E S E be suche matiers of ioye and

**A** V.

comfort



## THE SALVTACION

comforte to vs, that there neuer was or shall be, nor can be any like. And not onely for this purpose, he beganne with this high wooorde of comforte, but also for he perceyued, that the vyrgin beinge alone, wolde be muche abashed and astonied at his meruaylous and sodayn cōmyng vnto her. And therfore he thought it expedient, fyrst of all to vtter the word of ioy and comfort, whiche might put away all feare from the blessed virgin. And he called her full of grace, by god endued so plentuously, bicause she shulde conceiue and beare hym, that was the very plenitude and fulnesse of grace, the lorde of grace, by whom is all grace, and without whome is no grace. And this is the singular grace, by whiche she is called, not onely the mother of man, but also the mother of god.

Thirde by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lorde is not with theym, that bee not in grace, nor taryeth with theim that bee voide of grace, and be in synne. For there is a separacion and diuorce betweene the synfull soule and our lorde, as the wise mā Sap. i. saierh: **Peruerse thoughtes make a separation**

OF THE ANGELL.

paracion and a diuorce from god.

**F**ourthly by these wordes, Blessed art thou among women, was meant, that there was neuer woman so blessed. And truely she maie well be called so, mooste blessed emonge all women: for she hadde great and high prerogatiues, which none other woman euer had, hath, or shal haue. Is not this an high prerogatiue, that of all women, she was chosen to be mother to the sonne of god? And what excellent honour was she putte to, whan not withstandynge, the decree was made of his natiuitie by the hole trinitie, yet the thing was not done & accomplished without or before her consent was graunted? For the whiche so solempne a messenger was sent. And also how high grace was this, that after the default made through the persuation of the first woman, our mother Eue, by whome Adam was brought into dysobedience, this blessed virgyne was electe to be the instrumente of oure reparacion, in that she was chosen to beare the Sauy our and redemer of the worlde? And is not this a wonderfull prerogatiue, to se a virgine to be a mother, and conceiue her chylde without synne? we maye worthyly saie, that she

Luc. ii.



## THE SALVATION

is the moste blessed of all other women. And to the intente that all good christen men shulde repute and take her so: Beholde the prouidence of god, that wolde by an other wytnesse confirme the same, for euen the very same wordes, that the angell spake, the blessed matrone saynte Elizabeth spake also, and where the aungell made an ende, there she began.

The aungell made an ende of his salutation with these wordes, Blessed art thou amonge women, The blessed matrone began her salutation with the same wordes, declaryng, that she was inspired with the same spirite, that sent the angell, and that they were both ministers to the holy Trinitie, the one from heauen, the other in earthe. And afterwarde she added these wordes, saying: And blessed is the fruite of thy wombe. These be not the wordes of the aungell, but of saynte Elizabeth: For whan the virgin Mary came to salute her, the said Elizabeth being inspired with the holy gost, and knowing that the virgin Mary was conceived, spake these wordes, of the fruit that the virgin shuld bryng furth.

And there is also an other wonder=  
full

## OF THE ANGELL.

full thing to be noted. For as it appereth in the gospel, the chyld in saynt Elyzabethes wombe, that is to say, saint John Baptist (whiche yet had scant lyfe) gaue testimonie to this fruit, that this fruit shulde saue hym and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, and although he could not than speake, yet neuerthelesse he declared by such signes & tokens as he could, that blessed was the fruit of that wombe. And worthilye called the fruit of her wombe, in that the substance of the nature of man, whiche our sauour Christe toke vppon hym, was taken of the substance and nature of the most blessed virgin, and in her wombe. And so is called the fruit of her wombe. And welle he maie be called the blessed fruit, whiche hath saued vs, and gyuen vs lyfe, contrary to the cursed fruit, whiche Eue gaue to Adam, by whiche we were destroyed and broughte to death: But blessed is the fruit of this wombe, whiche is the fruit of lyfe everlastyng.

And it is to be noted, that althoughe this salutation be not a prayer of petition, supplicacion, or request or suite: Yet neuerthelesse, the church hath vsed to  
ad=



## THE ARTICLE

adioun it to the end of the Pater noster, as an hymne, or a praier of laude and praise, partly of our lord & saviour Iesu Christ, for our redempcion, & partly of the blessed virgin, for her humble consent gyuen and expresse to the aungell, at this salutation. Laudes, praise, and thanks are in this Aue Maria, principally geuen and yeldded to our lord, as to the autour of our redempcion: But therewithall the virgin lacketh not her laudes, praise, & thanks, for her excellent & singular vertues, & chiefly for that she beleued & humbly consented, according to the sayinge of the holy matrone saint Elizabeth, whan she saied vnto this virgin: Blessed arte thou that dydest geue truste and credence to the angels wordes: for all thynges that haue ben spoken vnto the, shalbe performed.

## The article of Freewill.

**T**he commaundementes and threateninges of almighty god in scripture wherby man is called vpon, and put in remembraunce, what god would haue hym to do, moste evidently doo expresse and declare, that man hath Freewyll also nowe after the falle of our fyrst father.

Adam

## OF FREVVYLL

Adam, as playnly appereth in these places folowyng: Be not ouercome of euill. Rom. xii.  
 Neglecte not the grace that is in the. i. Tim. iii.  
 Loue not the worlde. &c. If thou wylt i. Ioan. ii.  
 entre into life, kepe the commaundemen- Math. xix.  
 tes. Whiche vndoubtedly shuld be saied  
 in vayne, onlesse there were some facul-  
 tie or power left in man, wherby he maie,  
 by the helpe and grace of god (if he wyl  
 receyue it, when it is offered vnto hym)  
 vnderstande his commaundementes: and  
 freely consent and obeie vnto theim: whi-  
 che thyng of the catholike fathers, is  
 called freewyll, whiche if we wyl de-  
 scribe, we maie call it conueniently in all  
 men, A certayne power of the wyl toy-  
 ned with reason, wherby a reasonable  
 creature, without constrainte in thynges  
 of reason discerneth and wylleth  
 good and euill, but it wylleth not that  
 good, whiche is acceptable to god, ex-  
 cepte it be holpen with grace, but that  
 whiche is yll, it willeth of it selfe: and  
 therfore other men defined freewill in this  
 wise: freewill is a power of reason and  
 will, by whiche good is chosen by the  
 assistance of grace, or euill is chosen  
 without the assistance of the same.

Howe be it the state and condicion  
 of



## OF FREWYLL.

of freewyll, was otherwys in our fyrste parentes, before they sinned, than it was eyther in them, or in theyr posteritie after they had synned. For our fyrst parentes Adam and Eue, vntyll they wounded and ouerthrewe them selfe by synne, had so in possession the sayd power of frewil, by the moste lyberall gyfte and grace of god, theyr maker, that not onely they myght eschue all maner of synne, but also knowe god, and loue hym, and fulfyll all thynges appertaynyng to theyr felicitie and welthe. For they were made ryghteous, and to the ymage and similitude of god, hauyng power of Freewyll (as Chrysostome saith) to obeie or disobey. So that by obedience they mighte lyue, and by disobedience they shulde worthily deserue to dye. For the wysc man affirmeth, that the state of them was of that sort in the begynnyng, saying thus: God in the begynnyng did create man, and left hym in the handes of his owne counsell: he gaue vnto hym his preceptes and commandementes, sayng: If thou wilt kepe the comaundementes, they shall preserue the: he hath sette afore the, fyre and water, put furthe thy handes to whether thou wylt: before man is lyfe and death,  
good

**Eccl. xvi.**

## OF FREVVILL.

good and euill, what him liketh, that shall he haue. From this moste happie estate, our first parētes falling by disobedience, most greuously hurted theim selues and their posteritie. For besides many other euilles, that came by that transgression, the high power of mans reason, and freedom of will were wounded and corrupted, and al men therby brought into such blindnesse and infirmitie, that they can not eschue sinne, except they be illumined and made free by an especiall grace, that is to saie, by a supernaturall helpe and working of the holy gost, which although the goodnesse of god offereth to all men, yet they only enioy it, which by their fre will do accept and imbrace the same. For they also that be holpē by the said grace, can accomplishe and perfourme thynges that be for their welthe, but with much labour and endeouore: so great is in our nature, the corrupcion of the first synne, and the heauy burdein, beryng vs downe to euill. For truely all be it the lyght of reason doth abide, yet it is muche darkened, and with muche difficultie doth discernethynges that be inferiour and pertaine to this present life: but to vnderstand and perceiue thynges that be spiri-  
S tuall



## THE ARTICLE

tuall, and pertaine to the everlasting life; it is of it selfe vnable. And so likewise although there remaine a certaine freedom of will in those thynges, which do pertaine vnto the desires and workes of this present life, yet to perfourme spirituall and heauenly thynges, Free will of it selfe is insufficient: and therfore the power of mans freewill, beyng thus wounded and decayed, hath nede of a physician to heale it, and an helpe to repaire it, that it maie receiue light and strength, whereby it maie se, and haue power to do those godly and spirituall thynges, whiche before the fall of Adam, it was able and might haue doon.

Ps. cxviii.

Hic. xviii.

To this blindenesse and infirmitie of mannes nature, procedyng of originall synne, the prophet Dauid had regarde, whan he desired his eyes to be lightned of almightie god, that he might consider the meruailous thynges that be in his lawe. And also the prophete Jeremy, sayyng: Heale me O lord, and I shall be made hole. Saint Augustine also plainly declareth the same, sayyng: We conclude, that freewill is in man after his fall, whiche thyng who so denieth, is not a catholic like manne: but in spirituall desires and workes

## OF FREVVILL.

workes to please god, it is so weake and feble, that it can not either begin or perfourme them, onlesse by the grace and helpe of god, it be preuented and holpen. And hereby it appereth, that mannes strength and will in all thynges, whiche be healthfull to the soule, and shall please god, hath nede of grace of the holy gost, by whiche suche spiritual thynges be inspired to men, and strength and constance geuen to perfourme them, if men do not wilfully refuse the said grace offered vnto them.

And likewise as many thynges be in the scripture, whiche do shewe freewill to be in man: so there be no fewer places in scripture, whiche do declare the grace of god to be so necessary, that if by it free will be not preuented and holpen, it can neither do nor will any thyng good and godly. Of whiche sort be these scriptures folowynge: Without me ye can do no-  
thyng. No man cometh to me except it  
be geuen him of my father. we be not  
sufficient of our selfe, as of our selfe, to  
thinke any good thyng. Accordynge  
vnto whiche scriptures, and suche other  
like, it foloweth, that freewill, before it  
maie will or thynke any godly thyng.  
Sii                      muste

Iohn. xvi.

Iohn. vi.

ii. Cor. iiii.



## THE ARTICLE

must be holpē by the grace of Christ, and by his spirite be p̄uented and inspired, that it maie be able therto. And beyng so made able, maie from thenseforth worke together with grace, and by the same sustained, holpen, and maintained, may do and accomplish good workes, and auoide synne, and perseuere also, and increase in grace. It is surely of the grace of god onely, that first we be inspired and moued to any good thyng: but to resiste temptacions, and to persiste in goodnesse and go forward, it is bothe of the grace of god, and of our free will and endeuour. And finally after we haue perseuered to the ende, to be crowned with glorie therfore is the gifte and mercie of god, who of his bountifull goodnesse hath ordeined that reward to be geuen after this life, accordyng to suche good workes as be doen in this life by his grace.

Therefore men ought with muche diligence and gratitude of minde, to consider and regarde the inspiracions and holsome mocions of the holy gost, and to imbrace the grace of god, whiche is offered vnto them in Christe, and moueth the to good thynges. And furthermore to go aboute by all meanes to shewe them selfe

## OF FREEVILL.

Selfe suche, as vnto whome the grace of god is not geuen in vaine. And whā they do feelee, that not withstanding their diligence, yet through their owne infirmities, they be not able to do that they desire, than they ought earnestly, and with a feruent deuotion, and stedfast faith, to aske of him, whiche gaue the beginnyng, that he wolde vouchesafe to perfourme it: whiche thyng god will vndoubtedly graunt, accordyng to his promise, to suche as perseuere in calling vppon hym. For he is naturally good, and willethe all men to be saued, and careth for them, and prouideth al thyng, by whiche they maie be saued, excepte by their owne malice they woll be euill, and so by righteous iudgement of god, perishe and be loste. For truely men be to them selues the authors of syn and damnacion. God is neither autour of synne, nor the cause of damnacion. And yet doth he moste rightously damne those menne, that do with vices corrupte their nature, whiche he made good and do abuse the same to euill desires against his most holy will. Wherefore men be to be warned, that they do not impute to god their vice, or their damnacion, but to them selues, whiche by

Sin free



## THE ARTICLE

freewill haue abused the grace and benefittes of god.

All men be also to be monished, and chiefly preachers, that in this highe matter, they loking on both sides, so attempte and moderate them selues, that neither they so preache the grace of god, that they take away therby freewill, Nor on the other side so extoll freewill, that iniury be done to the grace of god.

## The article of Justification.

**F**or the more cleare vnderstandyng of this article folowyng, it is to be noted, that all menne, after the fall of Adam, naturally descendyng and comyng of hym, be borne in originall synne, that is to saie, they lacke that originall iustice and innocencie, wherewith Adam in his creacion was endued, and whiche also all his posteritie shulde haue had, if he throughe his disobedience, and breaking of the commaundement of god, hadde not losse the same from him selfe, and all his posteritie. And further also they be borne with concupiscence, wherof springe vnlawfull desires, repugnaunt and contrary vnto the lawes of god, and be

## OF FREEVILL.

be gilty to euerlastyng death and damnacion, from the whiche they can in no wise be deliuered by any strength or power that is in them, but rather fall dayly into further displeasure of God, by committynge and addyng of many actual synnes.

Wherefore to the intent, that manne might be deliuered out of this wretched and miserable state, wherunto he hadde brought him self, & might recouer againe the same thynges that were geuen vnto him in his first creacion, & therby atteine the euerlastyng blisse in heuen, it pleased almightie god of his great and infinite mercie and goodnesse, to sende his owne onely begotten son, the seconde person in trinitie, to take vpo him the nature of mā, and therin to worke the mistery of our redemption, that is to say, to deliuer vs fro the captiuitie of the deuil, sinne, and damnacion, and to be the very meane of our reconciliacion to god, and of our iustificacion. And surely this reconciliacion of mortall man to the fauour of god immortal, did necessarily require suche a mediator betweene them, as had in hym self the perfect nature of them both, whiche is the verai proprietic of a meane betweene



## THE ARTICLE

twene two, to be partener with bothe them, betwene whome he taketh vppon hym to be a meane. For if he be holly iorned with the one, and clerely separated from the other: than he is not mete to be a meane, or mediatur betwen two, whiche be at debate and enmitie. Wherefore our sauour Christe beyng naturally god, toke vppon hym the nature of man, that he mighte therby be conuersant among men, and by his deth redeme them, and yet he still reteined and kepte his godheed, and was bothe god and manne together. For if he had bene man onely, and not god, than his deathe coulde not haue bene a worthy and sufficient satisfaction for synne, to the iustyce of god. And yf he hadde bene onely god, and not man, than he by his bodily conuersacion, coulde not haue called vs agayne to god, nor suffered and dyed bodily for vs. And this propretie of a mediatur saint Paul consideryng, writeth to Timothe, That there is but one mediator betwene god and man, whiche is Christ Iesus, meaning therby, that because he only had both the natures in him, therefore he onely, and none other but he, was able to be a sufficient mediatur & meane of our reconcilia-  
cion

i. Tim. ii.

## OF IUSTIFICATION.

sion to god, and of our iustification.

**AND** for a further declaracion, howe and by what meanes we bee made partakers of this benefite of iustification. It is to be noted, that this word Iustification, as it is taken in scripture, signifieth the makynge of vs ryghtuous afore god, where before we were vnryghtuous, as whan by his grace we conuert vnto him, and be reconciled into his fauour, and of the chyldren of ire and damnacion, we be made the chyldren of God, and inheritours of euerlastynge lyfe, that by his grace we may walke so in his waies, that fynally we maie be reputed and taken, as iust and ryghtuous in the daye of iudgement, and so receiue the euerlastynge possession of the kyngedome of heauen. And albeit god is the principal cause and chief worker of this iustification in vs, without whose grace, no man can do no good thyng, but folowynge his freewyll in the state of a synner, increaseth his owne iustice, and multiplieth his synne: yet so it pleaseth the hyghe wysedome of god, that man preuented by his grace (whiche beyng offered, man maie yf he wyl refuse or receiue) shall be also a worker by his free consent and obedience to the same, in

S v      the



## THE ARTICLE

the attaynyng of his owne iustificacion, and by goddis grace and helpe, shal walk in suche workes as be requisite to his iustificacion, and so continuyng, com to the perfect ende therof, by suche meanes and waies, as god hath ordeyned.

**Wherin** it is to be consydered, that although our sauour Christ hath offered hym selfe vpon the crosse, a sufficient redemption and satisfaction for the synnes of all the worlde, and hath made hym selfe an open waye and entrie vnto god the father for all mankynde, onely by his worthy merite and deseruyng, and wyllynge all men to be saued, calleth vppon all the worlde, without respecte of persones, to come and be partakers of the rightuousnes, peace, and glory, whiche is in hym: yet for all this benignitie and grace, shewed vniuersally to the whole worlde, none shall haue the effect of this benefite of our sauour Christ, and enioy everlasting saluaciō by him: but thei that take suche waies to attayne the same, as he hath taught and appoynted by his holy worde, in suche order maner and forme as here foloweth, that is to saie. First as touchyng all them, whiche be of age, and haue the vse of naturall reason afore thei be

## OF IUSTIFICATION.

be christened, the wylle of god is, that all  
suche (if they wyl be saued) shall at the  
heryng of his blessed worde, gyue sted-  
fast faith and assent therunto, as saynte  
Paule saith: He that cometh to god,  
must beleue, and by that faith grounded  
on the truthe of the worde of god, beyng  
taught both of the threathinges of god,  
against synners, & also of the great good-  
nes and mercy of God, offred to mākynd  
in our sauour and redemer Christ Jesu,  
they must conceiue an hartly sorow and re-  
pentaunce for theyr synnes, with a sure  
trust to haue forgyuenes of them, by the  
merites and passion of our sauior Christ.  
And ioynnyng therunto a full purpose to  
amende their life, and to committe synne  
no more, but to serue god all theyr lyfe  
after, they must than receiue the sacramēt  
of baptisme. And this is the very playne  
ordinary way, by the whiche God hath  
determined, that man beyng of age, and  
commynyng to christendome, shuld be iusti-  
fied. For as for infantes, it is to be bele-  
ued, that their iustificacion is wroughte  
by the secrete operacion of the holy gost  
in theyr baptisme, they beinge offered in  
the faith of the church.

Hebr. xl.

And this Justificacion, whereof we  
haue



## THE ARTICLE

haue hitherto spoken, maie be called the  
fyrst Justificacion, that is to say, our first  
commynge into goddis house, whiche is  
the churche of Christ, at whiche coming  
we be receiued and admitted, to be of the  
flocke and familie of our sauiour Christ,  
and be professed and sworne to be the ser-  
uantes of god, and to be souldiours vnder  
Christ, to fight agaynst our enemies,  
the deuyll, the worlde, and the fleshe. Of  
whiche ennemies if it chaunce vs, after  
our baptisme to be ouerthrowen, and cast  
into mortall synne, than is there no reme-  
dy, but for the recoueryng of our former  
estate of Justificacion, whyche we haue  
lost, to aryse by penaunce, wherin proce-  
dyng in sorowe and muche lamentacion  
for our synnes, with fasting, almes, praier,  
and doing all suche thynges, at the leaste  
in true purpose and wyll, as god requy-  
reth of vs, we must haue a sure trust and  
confidence in the mercy of god, that for  
his sonne oure sauiour Christis sake, he  
wyll yet forgeue vs our synnes, and rea-  
ceiue vs vnto his fauour again, and so be-  
yng thus restored to our iustificacion, we  
must go forward in our battaile aforesayd,  
in mortifyng our concupiscence, and in  
our dayly spirituall renouacion, in follo-  
wng

## OF IUSTIFICATION.

wing the mocions of the spirite of Christ in doynge good workes, and absteynyng from synne, and all occasions therof, being armed with fayth, hope, and charitie, to the intent we maie attein our finall iustification, and so be glorified in the daie of iudgement, with the reward of euere lastyng lyfe.

Wherefoze it is necessary for the keepyng and holdyng of this iustification, ones conferred and gyuen in baptisme, or recouered agayne by penance, thozough the mercy of our sauour Christ, and also for the encreasyng of the same iustification, and finall consummacion thereof, to take good hede, and to watche, that we be not deceyued by the false suggestion and temptation of our gostely ennemye the deuyll, who as saynte Peter sayeth, goeth about lyke a roying lyon, sekynge i. Pet. v. whom he maie deuour.

And it is no doubt, but although we be ones iustified, yet we may fall therfro, by our owne free wyl, and consenting vnto synne, and folowyng the desyres thereof. For all be it the house of our conscience be ones made cleane, and the foule spirite be expelled from vs in baptisme or penance:



## THE ARTICLE

penance: yet if we waxe idle, and take not hede, he wyll retourne with seuen wurse spirites, and possesse vs agayne. And although we be illuminate, and haue tasted the heuenly gift, and be made partakers of the holy goste: yet maye we falle and displease god. Wherfore as saynt Paule saith: He that standeth, let hym take hede that he fall not.

i. Cor. x.

And here all phantasticall imaginacion, curious reasonyng, and vayne truste of predestinacion, is to be laied apart. And accordyng to the playne maner of speakyng and teachyng of scripture, in innumerable places, we oughte euermore to be in dread of our owne frailtie and naturall pronitie to fall to synne, and not to assure our selfe, that we be elected any other wyse, than by felyng of spirituall motions in our herte, and by the tokens of good and vertuous luyng, in folowynge the grace of god, and perseueryng in the same to the ende. And this saynte Peter exhorteth vs to make our vocacion and election sure and stable. And Christ saith: He that perseuereth vnto the ende, shal be saued. And in reuelaciō of saint Iohn: Be faithfull vnto deathe, and I shall geue the the crowne of lyfe. Wherfore  
whan

ii. Pet. i.

Mat. xxii.

Apo. ii.

## OF IUSTIFICATION.

whan we bee ones elected and admitted vnto goddis seruice (as is aforesayd) and haue receiued our iustificaciō in baptisme or be restored thervnto by true penance, thā must we cōtinually walke after Christ, bearyng our crosse, and encreacyng in his grace by good workes, and so doyng, procede, go forward, and increase in our Iustification, accordyng to the saying of saynt John: He that is iust, let hym be more iustified, For as the grace of god, and the gyftes therof, that is to saie, faith repentance, dreade, hope, charitie, with other frutes of the holy gost, do increace in vs, so doo we wate and encreace in our Iustification.

And therefore it is playne, that not only faith, as it is a distinct vertue or gift by it self, is required to our iustification: but also the other giftes of the grace of god, with a desire to do good workes, procedyng of the same grace. And where as in certain places of scripture, our iustification is ascribed to faith, without any further addicion or mencion of any other vertue or gyft of god: it is to be vnderstand of faith in the seconde acception, as before is declared in the article of faith, wherin the feare of god, repentaunce,  
hope,



## THE ARTICLE

Gala. v.

hope, and charitie, be included and comprised, all whiche muste be ioyned together in our iustificacion: So that no faith is sufficient to Justificacion or saluacion, but suche a faith, as worketh by charitie, as is playnly expressed by saynt Paule in his epistle to the Galathians. And that also our good workes, whiche we do, being ones iustified, by faith and charitie, auayle both to the conseruacion and perfection of the said vertues in vs, and also to the increace and ende of our Justification and euerlastyng saluacion.

And although we can neuer be iustified without these gistes of the holy gost faith, repentaunce, hope, charitie, with desyre and study to brynge furthe good workes: yet it is to be vnderstande, that neuerthelesse we be iustified Gratis, that is to say, frely, for as muche as all gyftes or workes, whereby our iustification is wrought and accomplished, come of the free mercye and grace of god, and not of our deseruynge: So that oure pride and glory in our selfe, and our owne worthynesse, is vtterly excluded. For we be not able of our selues, as of our selues, not as muche as to thinke any good thyng, but our ablenes and our sufficiencie is of god,

## IUSTIFICATION.

god, whiche gyueth vs the saied gyftes of his owne inestimable goodnesse, and dothe also assiste vs with his holy spirite and strength vs, to kepe his commandementes.

**A**nd further where our keepynge of them is vnperfect, and euen in the beste men wanteth a great deale of that duetie to god, which they ought and be bounde to do: yet almighty god of his mere mercy and goodnesse, accepteth the same as a perfect fulfillynge of them for our sauioz Christis sake, whiche hath fulfilled the lawe for vs, and is the ende and perfection of the lawe, to all that truly beleue in hym. And soo we haue all Gratis, that is to saie, of his grace, and not of our worthynesse, or any meryte gooyng before grace, but receyuyng all of god, as saynt Paule sayeth: What haste thou that thou haste not receyued? We referre all vnto his goodnesse and mercy, by the whiche we bothe come vnto the begynnyng of our iustificacion, and do procede and go forewarde in the same, and fynally attayne the end therof, and be brought to euerlastyng lyfe, vnto the whiche the verie waie appoynted by Christe (whose woorde no man may chaunge) is, to kepe  
and



## THE ARTICLE

**Matt. xix.** and obserue the cōmandementes of god, for he saith expressly, If thou wilt enter into lyfe, kepe the commaundementes, that is, apply thy hole study and affection to walke in the lawe of god, wher in yf thou perseuere, thou shalt be saued. And so after thy iustificacion, thou shalt be glorified, accordyng to the order of god, whiche sayncte Paule speaketh of, whan he saith: Quos iustificauit, Illos glorificauit.

### The article of good woꝝkes.

**A** preacheinge and learnyng of the worde of god in Christis church, ought to tende to this ende, that men maie be induced, not onely to knowe god, and to beleue and truste in hym, but also to honour and serue hym with good woꝝkes, wroughte in faythe and charitie, and vtterly to forsake the woꝝkes of synne, and the fleshe, whiche who so euer doo committe (excepte they repent and amende by penaunce) they shall not, (as saint Paule saith) inherite the kyngdome of god.

And that holy scripture gothe to this poynt, to perswade men to lyue well, and  
to

## OF GOOD VVORKES.

to do good workes, saint Paule testifieth  
saying vnto Timothe: All scripture wri- i. Tim. iii.  
ten by the inspiration of god, is profit-  
table to teache, to reprove, to correcte,  
to instruct, that the seruant of god mai  
be perfecte, and made apte vnto euery  
good worke. And where as we speake  
of good workes, it is to be vnderstande,  
that we meane not only of outwarde cor-  
porall actes and deedes, but also & rather  
of all inward spirituall workes, mocions,  
and desires, as the loue and feare of god,  
ioy in god, godly meditations & though-  
tes, paciēce, humilitie, and such like. And  
also it is to be vnderstande, that by good  
workes, we meane not the superstitious  
workes of mens owne inuencion, whiche  
be not commanded of god, nor approued  
by his worde, in which kynde of workes,  
many christen men, and specially of them  
that wer lately called religious (as mun-  
kes, friers, nunnes, and suche other) haue  
in tymes past put theyr great truste and  
confidence. Nor yet we meane not of su-  
che morall actes, as be doone by the po-  
wer of reason, and naturall wylle of man,  
without faithe in Christe: whiche all be  
it of theyr owne kinde they be good, and  
by the lawe and lyghte of nature, man is  
taught to do them, and God also many  
T ii                      tymes



## THE ARTICLE

tymes dothe temporally reward men for doinge the same, yet they be not meritorious, nor available to the attayning of euerlastinge life, whan they be not done in the faith of Christ, & therefore be not accounted among the good workes, wher of we do here intreate: but we speake of suche outwarde and inwarde workes, as God hath prepared for vs to walk in, and be done in the faith of Christe, for loue and respecte to god, & cannot be brought furthe onely by mans power, but he must be preuented and holpen therto by a speciall grace.

And these woorkes be of two sortes, for some be suche as men truely iustified, and so continuing, do worke in charitie of a pure hert, and a good conscience and an vnfayned faith: Whiche workes although they be of them selues vnworthy, vnperfect, and vnsufficient: yet for as muche as they be done in the faith of Christe, and by the vertue and merites of his passion, they vnperfectnes is suppli- ed: the mercyfull goodnesse of god accepteth them, as an obseruacion and fulfilling of his lawe, and they be the very seruice of god, and be meritorious to- wardes the attayning of euerlastyng life.

And

## GOOD VVORKES.

And these be called the workes and fruites of rightuousnesse.

**O**ther workes there be, whiche be not so perfect as these, and yet they bee done by the grace of god in faythe and good affection of herte towards god, as those be, whiche men that haue bene in deadly synne, and by grace tourne to god, do worke and bryng furthe vpon respectes & remorse, that they haue for their offences done against god. And these may bee called properly the workes of penance. Als for example, whan a synner, hearyng or remembryng the lawe of god is moued by grace, to be contrite and sorry for his offences, and begynneth to lament his estate, and to falle to praier, and other good dedes, sekyng to auoide the indignacion of god, and to be reconciled into his fauour: These workes come of grace, but yet this manne is not to be accounted a iustified man, but he is yet in seekyng remission of his synnes, and his iustificacion, whiche the anguysh of his owne conscience telleth hym, that he yet wanteth, but he is in a good waie, and by these meanes dothe entre into iustificacion: and yf he do procede, and with hartey deuocion seeke for further grace, he shall



## THE ARTICLE

shal be assured of remission of his synnes,  
and attayne his iustificacion, and soo bee  
made able and mete to walke in the very  
pure seruice of God, with a cleane con-  
science, and to brynge furth the foresayd  
workes of rightuousnesse in Christ, whi-  
che he can not do, afore he be iustified.

And that suche workes of penance,  
as we haue spoken of, be requyred to the  
attayning of remission of synnes and iusti-  
ficacion: It is very euident and playn by  
scripture, as whan oure sauour Christe  
saith: Be penitent, and beleue the go-  
spell, that is to saie, First be contrite, and  
knowlage your synnes, and than receiue  
the glad tydynges of remission of youre  
synnes. And saynt John Baptiste preas-  
ched penance, & made a waie vnto Christ,  
and taughte men whiche came vnto hym,  
what they shuld do, to come vnto Christ,  
and to haue remission of synnes by hym,  
as it is witten in the thyrde chapiter of  
Luke, and specially that they, whiche  
be ones christened, and afterwarde falle  
frome the grace of God by mortall sinne,  
can not recouer theyr iustificacion with-  
out penaunce, it is playne by the saynge  
of saynte Peter vnto Simon Magus,  
where he saith: Do penance for this thy  
wike

Marc. i.

Act. viii.

## GOOD VVORKES.

wickednesse, and pray God if peradventure this thought of thy herte maie be forgiven vnto the.

AND truly this waie and forme of doctrine is to be observed, whiche is the veray trade of scripture, wherein men be taught, first to leaue sinnes, and to return by workes of penance vnto god, and that than they shall receiue remission of synnes and iustificacion. And although suche workes of penance be required in vs, towards the attainyng of remission of sinnes and iustificacion: yet the same iustificacion and remission of sinnes is the free gyft of God, and conferred vnto vs Gr<sup>a</sup>tis, that is to saye, of the grace of God, wherby we doying suche thinges, and hauyng suche mocions and woorkes of penance, be prepared and made more apt to receiue further grace of remission of our sinnes and iustificacion.

A N D it is not inconuenient, that suche thynges shuld thorough grace be doone by vs fyrste, and yet it shuld be sayd, that we receiue the sayde gyfte freely. For Christe saith in the reuelacion of saynt John, Qui sitit, ueniat, & qui uult, accipiat Apo.xxii.  
at aquam uitæ gratis, He that is thyrsty,  
let hym come, and he that wol, let him

¶ iiii

take



## THE ARTICLE

take the water of lyfe frely. Where he affirmeth this gyfte of god to be freely gyuen and conferred, and yet there is requyred some labour before, as to haue a wyll and desyre to come, whiche comyng can not be without arisyng by faythe and penance, and procedyng in the same, and so to take the water of lyfe, that is to say, iustificacion, through our sauour Christ, whiche ones receiued in baptisme, or after baptisme being recovered by penāce, although man dayly do offende & fall into diuers veniall sinnes, by reason of his infirmitie and wekenesse, and therfore hath nede of continuall and dayly repentance: Yet as long as he consenteth not to deadly synne, he leseth not the state of his iustificacion, but remayneth styll the chylde of God. And beinge in that state, hath power by goddis grace, dwellynge in hym, to doo suche woorkes, as by acceptacion of god through Christ, be compted woorkes of ryghtuousnesse, and doo serue for the preseruacion and encrease of his farther iustificacion, and be ap= poynted by goddis moste gracious promise, to haue everlastyng rewarde in heauen. Whych bothe inwarde and outwarde woorkes bee not onely the declar=

ryng

## OF GOOD VVORKES

ryng of our faith and confidence in god,  
and of the grace which we haue receiued;  
but also a continuall exercise, nourish-  
ment, preservation, increse, and perfection  
of the same. For if we shuld not, after that  
we haue professed Christ, apply our will  
to worke well, accordyng to our said pro-  
fession, than shulde we fall from the grace  
of god, and the estate of rightuousnes and  
iustificacion, whiche we were ones set in,  
and becom againe the seruantes of sinne.  
And as saint Peter saith: We shuld be in  
worse case than we were before we re-  
ceiued the knowlage of Christ.

ii. Pet. ii.

And that we increace in grace, by wor-  
kyng in the grace of god ones receiued, it  
appereth by the woorde of our sauour  
Christ, where he saith: *Omni habenti da-  
bitur, & abundabit*, meanyng therby, that  
who soeuer vseth well the grace of god,  
whiche is offred vnto him alredy, he shall  
haue more and waxe plentiful in grace.  
Wherfore as we continue and perseuere  
in good workes, so more and more we go  
forward and procede in our iustificacion,  
& in encreasyng the same, whervnto saint  
Peter exhorteth vs, sayng: Fall not frō  
the sure estate, wherui ye be set, but in-  
crese & growe in grace, and in the know-  
lage

ii. Pet. iii.



## THE ARTICLE

lage of our lord & sauour Iesu Christe.

And to ascribe this dignitie vnto good workes, it is no derogacion to the grace of god. For as muche as it is to be confessed, that all good workes come of the grace of god. And our merites, as sainte Augustine saith, be but the giftes of god, and so in our self we maie not glorie nor loke backe on our own worthinesse or dignitie, which is naught as of our self: but of the onely acceptacion of goddes mercie. And therfore we must as saint Paule saith: Extend our self to that which is afore vs, to the reward of the heauenly calling, which is in Christ, and stil procede in good workes, knowyng our self to be euermore gretter dettours to god for his grace. And whan we haue doen al, which we be bidden do, the scripture reacheth vs to say, that we be vnprofitable seruantes, because that what so euer we haue doen, it is but our duetie, nor we haue doen nothing but that we haue receiued of his gift to do, and that to our profit, and not to his. But yet must we take hede, that seying we haue receiued the grace of god, we be not found vnprofitable seruantes in this wise, that is to saie, idle seruantes, to whom it shall be saied:

Laste

Phil. iiii.

Luc. xvii.

## OF GOOD VVORKES

Cast out the vnprofitable seruantes, in  
to the outward darkenesse, where shall  
be wepyng and gnashyng of tethe. And  
saint Paul also exhorteth, sayng: Receiue  
not the grace of god in vaine, that is to  
saie, worke well: For the grace of god is  
geuen you to that entent, and to that end  
we are redemed by Christ, and deliuered  
from the thraldome of synne, and captiui-  
tie of the deuil, that we shuld serue god,  
as Zachary saith, in holinesse and righ-  
tuousnesse afore him all our life, And in  
an other place saint Paule saith: The  
grace of god hath appered to bring sal-  
uacion vnto all men, teachyng vs, that  
we renouncyng all vngodlinesse, and  
worldly desires, shuld liue in this pre-  
sent world sobriely, iustly, and deuoutly  
loking for the blessed hope & apperance  
of the glorie of the greatte god, and  
our sauour Jesu Christe: which gaue  
hym selfe for vs, to redeme vs from all  
wickednesse, and to clense vnto hym  
selfe, a speciall people, whiche shoulde  
be studious folowers of good workes.  
In which godly sentēce of saint Paul, be-  
sides other great plentie of fruitefull ler-  
ning & edifyng, he toucheth in thre wor-  
des al the good workes of a true christen  
man

Mat. xxv.

ii. Cor. vi.

Luc. i.  
Tit. ii.



## THE ARTICLE

man, where he saith: Soberly, Justly, and Deuoutly. For in this word Soberly, he comprehendeth all abstinence and temperance, and our duetie touchyng our body. And in sayng Justly, he cōteineth al workes of charitie towards our neighbour, with due obedience to our princes, heades & gouernours. And in this worde Deuoutly, he concludeth all our workes spirituall, which be doen immediatly vnto god, as praier, thinkyng of god, desirynge of his glorie. &c.

And vnto al these workes, ought we most diligently with al labour and care to apply our will, for these effectes & endes, that is to say, the glorie of god, the profit of our neighbour, and our owne merite, that we maie shewe our self thankfull seruantes to our sauour Jesu Christ, and to be the very people of god, & that he maie be glorified in vs, that his churche maie be edified by our example, that we maie auoide fallyng into temptation and sinne, that we maie scape the scourge of god, that the grace of god & the gistes therof maie encrease, and be made perfect in vs, that we maie make our election stable and sure, that we may atteine euerlastyng life, being found fruitefull in the day of iudgement,

SOVLES DEPARTED  
ment, where euery man shall receiue ac-  
cording to his workes.

### Of prayer for soules departed.

**F**or as muche as due ordie of chari-  
tie requireth, and the booke of Ma-  
chabeis, & diuerse auncient doctours  
plainly shew, that it is a very good & cha-  
ritable dede, to pray for soules departed.  
And for as muche as such vsage hath con-  
tinued in the churche so many yeres, enē  
from the beginnyng: men ought to iudge  
and thinke, the same to be wel and profita-  
bly doen. And truely it standeth with the  
very ordre of charitie, a christen manne to  
pray for a nother both quicke and deade,  
& to cōmend one an other in their prayers  
to goddis mercy, & to cause other to pray  
for thē also, as well in masses & exequies,  
as at other times, and to geue almes for  
thē, according to the vsage of the church,  
and auncient opinion of the olde fathers:  
trustyng that these thynges, do not onely  
profit and auaille them, but also declare vs  
to be charitable folke, because we haue  
mind and desire to profit them, which not  
withstandyng they be departed this pres-  
ent life, yet remaine they stil members of  
the



## PRAYER FOR

the same mysticall body of Christ, wherunto we pertaine.

And here is specially to be noted, that it is not in the power or knowlage of any man, to limit & dispence, how much, and in what space of time, or to what person particularly the saied masses, exequies, & suffrages do profit and auaille: Therefore charitie requireth, that who so euer causeth any such masses, exequies, or suffrages to be doen, shuld yet (though their intente be more for one then for an other) cause the also to be doen for the vniuersal congregacion of christen people quicke & dead, for that power and knowlage afore rehersed pertaineth onely vnto god, which alone knoweth the measures & times of his owne iudgement and mercies.

Furthermore because the place wher the soules remaine, the name therof, the state and condicio which they be in, be to vs vncertain, therefore these with al other such thinges, must also be left to almighty god, vnto whose mercy it is mete and conuenient for vs, to comende them, trusting that god accepteth our praiers for them, reseruig the rest holy to god, vnto whom is knowen their estate and condicio. And  
not

## SOVLES DEPARTED

not we to take vpon vs neither in the one part, ne yet in the other, to geue any fond and temerarious iudgement, in so highe thynges, so farre passyng our knowlage.

**Finally** it is muche necessary, that all suche abuses as heretofore haue been brought in, by supporters and maintainers of the papacie of Rome, and their complices, concerning this matier, be clerely put away, and that we therfore absteyne from the name of purgatory, and no more dispute or reason therof. Under colour of whiche haue ben aduauised many fond and great abuses, to make men beleue, that through the bissshop of Romes pardons, soules might clerely be deliuered out of it, and released out of the bondage of synne. And that masses said at Scala celi, and other prescribed places phantasied by men, did there in those places more profit the soules, then in an other. And also that a prescribed numbze of prayers soner than other (though as deuoutly said) shuld further their petition soner: yea specially if they were said before one image more then an other, whiche they phantasied. All these and suche like abuses be necessary vtterly to be abolished and extinguished.

**FINIS.**



*Communio Helios*

*nono repetat hunc librum  
qui retineat*

*possine sunt tunc*

**PRINTED** at London in  
Fleetstreet by Thomas Berthelet,  
printer to the kynges hyghnes,  
the. XXIX. daye of Maye,  
the yere of our lord.

**M. D. XLIII.**

**CVM** privilegio ad impres-  
mendum solum.

*2v, 4:7*



